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The Arena

The Modern Prophet--A Lawyer

"To the Law and to the Testimony."*

BY THE LATE JAY BENSON HAMILTON, D.D.



WHEN they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

"To the law and to the testimony: if we speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

Isaiah was inspired to say these words for the protection of the Book, the Church, and the World. It was also for his own protection and defence. The Book of Isaiah is assailed by Infidelity more virulently and unscrupulously, if possible, than any other. It is because of two prophecies which he puts on record. They irrefutably establish Prophecy as a fact. Jesus is so plainly portrayed that the description is like a page from His biography. Cyrus, long before he was born, was called by name, and his work thus foretold:

"The Lord saith of Cyrus, he is My shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. (44:28.)

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." (45:1.)

This prophecy was shown to Cyrus when he came to the throne, and he did as the Lord, by Isaiah, said he would more than a century before; he built the city and the temple. His proclamation for rebuilding the temple is given in 2 Chronicles, 22, 23; and repeated in Ezra 1:1, 2.

Prof. G. Frederick Wright, LL.D., Editor of the *Bibliotheca Sacra*, said in the BIBLE CHAMPION, September, 1917:

"The German Critics who foisted the Second Isaiah upon us are not content with two Isaiahs. They find evidence of eleven Isaiahs."

They must get even with the Prophet for that warning: "To the Law and to the Testimony; not to the Infidels with familiar spirits, or the Wizards of the Schools, who peep and mutter."

Why did God select Lawyers for Prophets? One of the Greatest Lawyers of America and the world suggests the reason. In an appeal to lawyers, he said: "If a close examination of the evidences of Christianity may be expected from one class of men more than another, it would seem incumbent on us, who make the law of evidence one of our peculiar studies. Our profession leads us to explore the mazes of falsehood, to detect its artifices, to pierce its thickest veils, to follow and expose its sophistries, to compare the statements of different witnesses with severity, to discover truth and separate it from error."

In an appeal to the Knights of the Quill, I solicited their aid in rebuking and arraigning the men who are guilty of the following list of violations of law, both human and Divine:

*This is the first of Dr. Hamilton's lectures to be printed. All of his lectures will appear in due course.

1. Churches founded, erected, and maintained as places of religious worship, under the direction and control of the denominations whose names they bear, have doctrines taught from their pulpits which are antagonistic and destructive to the creeds which the denominations accept, and are in full accord with the teachings of German Rationalism. Sunday School instruction of the same character, following the same methods, is indoctrinating the children and youth with the falsehoods of German Infidelity.

2. Publishing houses, bearing denominational names, or conducted in their behalf for the maintenance of the truths of religion in harmony with the church creed, issue literature borrowed from, or written by, German authors, which is antagonistic to the denominational faith of the Church.

3. Schools of higher learning, some of them with the distinct purpose of training young men for the Christian ministry, use text-books, and employ instructors, openly in harmony with the German Rationalistic propaganda. Parents are misled, deceived or deluded, and their children are led astray from the parental and denominational faith.

The instructors, trustees, publishers and pastors, all violate personal pledges given with all the solemnity of an oath. In addition the diversion of the money in building, salaries and other expenses of this Infidel propaganda, is a perversion of a sacred trust, which, if it were done in secular business, would invite a penalty of long imprisonment and heavy fine.

The religious scholarship of the world has again and again shown that this whole movement is not only a false interpretation and perversion of Scriptural Truth, but is a gross violation of law. No purpose of persecution is advocated. No infringement of individual liberty of thought and speech is solicited or desired. What is demanded, is, that these denominational representatives shall be true to their pledges and not betray the trust of their patrons whom they are paid to serve, or they should retire from their positions which they dishonor, and refund the money they have received under false pretenses.

Here is a field for Christian lawyers, full of possibilities, of usefulness and blessing. Not to indict, prosecute, and punish these criminals, but merely to reveal their wrong-doing as perversions of trust and violations of law. Publicity is the only penalty needed. The Christian public sentiment will do the rest.

Jesse Lee, the founder of Methodism in New England, riding between Boston and Lynn, was joined by two young lawyers. Recognizing, by his garb, that he was a Methodist circuit-rider, they began a jocosely and scoffing conversation with him. One of them said: "Do you not often make mistakes, preaching without notes?" "Yes, I do, I suppose." "What do you do in such cases; let them go?" "If they are important, I correct them, if not I let them pass. If, for instance, in quoting the text, 'The Devil is a liar,' I should say the devil is a lawyer, it would be so near the truth, I probably would let it pass."

The other lawyer said: "You look like a preacher, but I don't know whether you are more a knave than a fool." Looking at the two lawyers, one on either side, he replied: "Neither; I appear to be just between the two." The lawyers hurried to meet an engagement.

How Russel H. Conwell would have enjoyed a tilt with Jesse Lee. Conwell, when a young lawyer, lectured for me when I was a student, in Boston. He began his great lecture on Lawyers, after this fashion: "The Physician deals with the body, the Minister deals with the soul, the Lawyer deals with both soul and body; therefore the legal profession is the highest of all." When Conwell grew up—he gave up Law and took to the Gospel. He is one of America's greatest preachers today.

Somehow the Lord had found it necessary in these later days to choose a lawyer when He needed a great man's work done. When the American blood needed stirring to a white heat He sent Lawyer Patrick Henry to shout "Give me liberty or give me death." When He wanted the Declaration of American Independence written, He called Thomas Jefferson, lawyer. When He wanted the American Colonies to be a nation, and not a confederation of petty states, He called Alexander Hamilton, lawyer. When He wanted the American Constitu-

tion interpreted, with freedom as its corner stone, He called Daniel Webster, lawyer. When He wanted the American nation saved, and its millions of slaves set free, He called Abraham Lincoln, lawyer. When He wanted to loosen from its last hold on this Western Hemisphere, the dead hand of Spain, he called William McKinley, lawyer.

The introduction to Wheldon's Commentary on Acts, says: "Not any Ancient Document were ever so securely guarded as those of the Sacred Scriptures." They were protected from avowed enemies, who sought their destruction in order to secure the overthrow of the Church.

God foresaw a greater peril for His word, yet ahead. Not from enemies, but from professed friends. The Church was to prove a traitor to her trust. She was to attempt to do what all the enemies through the centuries had been unable to do. Instead of turning to the minister, God turned to the lawyer. It was *safer*, and surer.

Here is what God saw down the centuries: Germany, the home of Luther, the Land of the Reformation, where the Word of God was planted in the heart of the common man, by being translated into the common tongue, it might be supposed, would be a place of shelter and safety for the Holy Scriptures. Misled by foolish and wicked vanity, under the inspiration of Satan, Christian Scholars were to deride, pervert, and malign the Bible. Christianity robbed of its foundation and inspiration would degenerate into empty form. The nation, robbed of its standard of righteousness by discrediting the authority of the Word of God, would drift into materialism and irreligion. The Churches would become empty, the theological schools and universities would become the hot-beds of infidelity.

England, the home of the Wesleys, the Land of the New Evangelism, which spread from Methodism to all denominations, would fall under the lure of German infidelity. Protestantism would be led astray "in transgression and lying against the Lord, and departing away from God, speaking oppression and revolt, conceiving and uttering from the heart, words of falsehood. And judgment would be turned away backward, and justice would stand afar off, for truth would fall in the street, and equity could not enter. The Lord saw it, and it displeased Him, that there was no judgment." Isa. lix. 13-15. This was the way Isaiah foresaw it. Do we need to wonder why infidels hate him?

The result now dazes and fills with terror the whole world. The greatest war of history is deluging half the globe with fire and blood. As ever, man, when in peace, prosperity and health, imitates Job's war-horse: "He mocketh at fear and is not affrighted." But when he rejects God and is determined to go his own way, he soon learns that "the triumphing of the wicked is short, and the joy of the hypocrite, but for a moment. . . . In the fullness of his sufficiency, he shall be in straits; every hand of the wicked shall come upon him. When he is about to fill his belly, God shall cast the fury of His wrath upon him and shall rain it upon him, while he is eating. . . . The heaven shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath." (Job. xx. 5, 22, 23, 27, 28.)

Prof. Mendenhall, editor of the *Methodist Review*, May, 1890, called attention to the copying in America of the foreign infidelity. "Certain critics accept the extreme conclusions of the German rationalists, and support the conclusions by a method of argument that identifies them with the rationalists of Europe. It is not creditable to the scholarship of such critics, that to this day, they have not advanced one theory against traditionalism, or one argument against the orthodox position that was not drawn from the rationalists across the water. Scholarship! Not an original theory of Biblical criticism has ever been propounded by an American critic; every conclusion is borrowed, and every argument is kidnapped from foreign lands. Many of the editorials, pamphlets and books written by them are purloined, and some of them according to *secret contract*, from the literature of the other hemisphere; and yet they prate of learning, acumen, and insight and foresight as to the outcome of the Bible."

Prof. W. H. Griffith Thomas, D.D., of Wycliffe College, Toronto, said in the *Bibliotheca Sacra*, January, 1918: "There is, perhaps, nothing more impressive

in certain realms of British and American scholarship, than its virtual, and sometimes literal, dependence on German scholarship in regard to things Biblical. It may be questioned whether a single scholar in England, Scotland, the United States and Canada, has produced anything original in the way of criticism. All the critical views current today are adaptations and modifications of views 'made in Germany.' This is said, not for the sake of prejudice, but only to show, in the light of current events, that those of us who were 'old-fashioned' enough to question and oppose German scholarship long before the war, have been amply confirmed by what has happened since 1914."

God foresaw that the follies and perversions of German infidelity would be taken over by American scholars. That it would be their boast that the so-called new interpretation of the Bible would be taught in the colleges, Sunday Schools and churches of the leading Evangelical denominations throughout the land.

If it were necessary here to offer proof of anything I may say, I could read for many hours the words of men as able, as eminent, and as pious as any who may ever hear me tell the story. If this were a hearing before the Supreme Court of the United States, the most august tribunal in the world, I would not change a line or a word. I would be assured of an endorsement without a single dissenting vote. They would approve and endorse the truth of my facts and the correctness of the reference to the laws. They decide every case brought before them in accordance with the principles of legal evidence as declared by Judge Simon Greenleaf, as do all the courts of the civilized world.

I am indebted to a distinguished lawyer for the story. He rebuked me sharply for wasting time arguing with criminals who ought to be indicted. He suggested that the Science of Jurisprudence was the only test to which so-called truth should be submitted. I replied as I may be permitted to say, as I am in Missouri, "Show me." He gave me the story, and illustrated his suggestion by several most striking articles in the BIBLE CHAMPION.

He died not long since. Among his papers was found a letter addressed to me, regretting that his illness and possible death would prevent his continuing to advise and help me to confute this most deadly assault upon the Scriptures, as the Inspired, Revealed, Infallible Word of God. Judge Francis J. Lamb, author of "Miracles and Science," has put the religious world under an obligation to him that is beyond the power of words to express.

Hundreds of years ago, early in the establishment of the science of jurisprudence, it was found wise and just in experience, as well as indispensable for securing justice in its administration, to provide for saving the evidence of documents when death or effectual absence of witnesses prevented sanctioning such documents, by the testimony of living persons—the ordinary test of truth.

On the ground that the age of a generation was generally thirty years, and witnesses, after maturity, usually did not survive beyond such generation of thirty years, it was ordained in judicial science, that the lapse of a period of thirty years after a document existed, should be sufficient to justify the legal presumption that witnesses to a document of such age were dead or beyond the reach of the court; and it was ordained, further, that after a document had existed thirty years, had been kept in proper custody, it should be deemed an ancient document; be dealt with as such when offered in evidence; and that such age and custody should sanction and authenticate the document without calling witnesses to prove it.

Many pages might be filled with citations of cases in which this law of evidence has been expressly enforced. A multitude of decisions could be cited to show that jurists and courts of first rank in the world, with united voice, sanction and enforce the doctrine. The cases cited are of *almost* every possible character. The marvelous variety and character of the documents thus accredited by the courts of highest resort show how completely the legal principle is recognized and approved everywhere.

A staid professor of law in Boston, while preparing his lectures on legal evidence for his classes in the Harvard Law School, gathered from all the world the material for the instruction of his students. His lectures, when published three quarters of a century ago instantly were accepted as final authority by all

the courts of the civilized world. They so remain until this day after nearly a score of editions have been issued.

This professor was not merely a lawyer, he was president of the Massachusetts Bible Society. His attention was called to the rule of the Ancient Document and he discovered that the world had been toiling for centuries to shelter from evil and violent hands, *the Word of God*.

He was inspired to go farther and apply the tests of the science of jurisprudence to the testimony of the Evangelists. He exhausted legal procedure, and brought to bear on the task his vast knowledge of law, and skill as a cross-examiner; and then was inspired with a determination to put into legal form and language the result. He had no foreknowledge of the evils he was inspired to ferret out and reveal in all their wickedness; he had no inkling that he was creating a bulwark for the Word of God against the evil day. He wrote his book and in a few years passed away. His book made no great stir in the world; it has laid in the sleep of oblivion for half a century.

Judge Lamb examined the actual decisions of the highest courts of jurisprudence for more than three hundred years last past; decisions rendered by those courts in deciding most momentous questions of property and personal rights between man and man. He found a consensus of unnumbered decisions by those courts and by judges and jurists of the highest authority and standing in the civilized world, which show that the books of the Scriptures are clearly within the Ancient Document rule and law of evidence, and clearly satisfy the test and standard proposed, and show that Scripture, tested by the principles and rules of the science of jurisprudence as administered in courts of justice in controversies between man and man, is competent and admissible as evidence.

Judge Lamb, without knowing that God had called him to take up and complete the work of the dead jurist, Judge Simon Greenleaf, introduced, for the first time, the method of testing attacks upon God's Word by the science of jurisprudence. Now we have in orderly array, certified by the endorsement of the courts of the civilized world, rules of procedure, that render the Word of God immune from the wiles of the adversary whether professed friend or foe. No prophet's voice need be heard; no ordained clergyman need enter the list as a champion to defend the Scriptures. The courts of the world, the jurists and lawyers of all civilized lands as a legal duty have but to speak and the battle is over.

Jonah is accepted as equivalent to a deposition by a reputable witness. A deposition may not be questioned or discredited because of its rhetoric or spelling or punctuation. Only by having the evidence of more reputable witnesses on the spot at the time.

Jonah is accepted as equivalent to a deposition by a reputable witness. A witness must have accompanied Jonah on his journey by sea and land, be thrown overboard, swallowed, cast ashore, been associated in his evangelistic tour in Nineveh, before they could deny under oath his deposition.

* * *

Contentment is rare. For the really contented man is one who is as completely satisfied with that which contains him that he has no desire to get outside of it. Discontented people do not like their circumstances; they chafe to break away from them; they are contained in them only against their will. But there is one sure secret of contentment. It is to be contained in Christ. When one of his own free will turns himself over to Christ as Saviour and Lord, and thus literally enters into Christ, a miracle is brought to pass: he is hid with Christ in God; Christ literally clothes, envelopes that man with Himself. If the believer thus *abides* in Christ, how easy it is for him to say, "I have learned, in whatsoever state I am, therein to be content." For Christ is his real "state;" Christ is between him and all other surrounding circumstances; Christ is his constant and actual environment. And who would not be content with the Lord Jesus Christ?—*S. S. Times*.

The Book of Job

BY WILLIAM H. BATES, D.D.



THE study of the Book of Job simply as a literary production might well engage most earnest attention.

Carlyle says: "There is nothing written, I think, in the Bible or out of it, of equal literary merit. I call it, apart from all theories about it, one of the grandest things ever written with pen." And Victor Hugo says: "The Book of Job is one of the greatest masterpieces of the human mind. It is, perhaps, the greatest masterpiece. And tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I would save Job."

The great works of literary genius brought into comparison with it are Dante's "*Divina Commedia*" commonly called "*The Inferno*," Milton's "*Paradise Lost*," and Goethe's "*Faust*."

Professor Cheyne of Oxford, comparing in a learned article these works, says of the Book of Job: "It is analogous to these three great moral and religious efforts of the Western imagination, from which it differs mainly in the greater originality of the poet, and above all in his fuller consciousness of inspiration." "The thoughts thrown into a peculiar and striking artistic form, the work is not only material for the literary historian, but a classic for all time."

But it is not as a literary production that this study of the Book is here made.

DATE.

It was long regarded the oldest book of the Bible. But modern higher criticism has sought to discredit this opinion, and to bring its date as far down the stream of time as possible. Some place it in the Solomonic era, while more put it three or four hundred years later,—between the Assyrian and Babylonian exiles.

Is it asked on what ground it is placed in the Solomonic era, for instance?

There are certain Old Testament books which are classified as belonging to what is called the "Hokmah" or "Wisdom" literature, like Proverbs, Ecclesiastes, and the Song of Solomon, and which are credited to the Solomonic era. It is averred that the contents of the Book of Job place it in the same class. Says Professor Davidson: "When we compare Job with the literature of the Wisdom. . . the difference is found to be extreme. Job is not only a creation of the Wisdom, but is its highest creation." From this it is at a glance seen that, granting the rationalistic principle of naturalism on which the higher criticism proceeds, if the Book of Job is not only the creation of Wisdom but is its highest creation, then it must, in the natural order of things, be a later creation, and so must, chronologically, be placed after the Wisdom books. Accordingly Professor Cheyne writing from this standpoint, says: "The writer of Job had read and admired the Introduction to Proverbs, and this noble work is the channel through which the inspiring impulse reached his own mind."

Of course according to this theory supernaturalism is ruled out, and there is no place for a divine inspiration to produce these books other than that "divine" inspiration which is claimed to be operative in human thought producing the great works of literary genius. The inspiration of the Bible books differs from that of the others, therefore, not in kind, but only in degree. They are all inspired, only the Bible is a little more so. In a prize contest the author of Job would take the first prize over Dante, Milton, Goethe, Shakespeare, Tennyson, Longfellow, simply because he was a little smarter than the gentlemen named, or perhaps had a little more of the common inspiring spirit.

The reasons for the early date have been by no means satisfactorily set aside. Here are some of them:

1. The Book is thoroughly un-Jewish. Its position is entirely outside the circle of Jewish history, Jewish scenery, and Jewish thought.

In 1852 a novel appeared named "*Henry Esmond*." It was laid in the scenes and written in the language of, and professed to have been composed, a hundred

years before. The critics got hold of it and proved the fraudulency of the claim, by showing the marks of the then present time inextricably interwoven in it. Thackery's great genius was utterly unable to produce a work of one hundred years before, free from the alloy of his own day. Just so it would be a literary impossibility for a Jew of the time of Solomon or of the Exile to produce an unalloyed Gentile work of the patriarchal times, which the Book of Job is.

2. There is no allusion to the Mosaic law, either of precept or of ritual, and the presumption, therefore, is that it was written before the Mosaic law came into being.

3. The religion of the Book, requiring sacrifice but without a distinct priesthood or sacred places—Job the head of the family performing the priestly service—is the religion that prevailed away back in the patriarchal times. Besides, Job offered burnt offerings where, under the Mosaic law, trespass offerings would have been demanded.

4. The form of idolatry mentioned—the worship of the sun and moon only—was unquestionably the most ancient form.

5. The manners and customs described are those of the earliest ages.

6. The long life of Job, extending to 200 years, agrees only with the longevity of the patriarchs between Peleg and Abraham.

These reasons will doubtless seem to many satisfactory for not discarding the traditional opinion of the early date.

AUTHORSHIP

This, like several other of the Old Testament books, has no name of author given. Tradition has generally ascribed it to Moses. It has also been attributed to Job, Elihu, Solomon, Isaiah, Ezekiel, and Ezra. These are guesses. It is not likely that the unknown author will ever be discovered.

CHARACTER

Three opinions have been held as to the character of the book.

1. That it is a literally true history, the events described and the discussion detailed having actually taken place as narrated.

2. That it is fiction, entirely imaginary, written for the purpose of setting forth the truth contained in it.

3. That it is founded on a true history, the author putting events and discussions that had occurred, into the shape of a dramatic poem.

This last is the view most generally entertained since Luther. As to the benefit to be received from the book, it does not seem that—granting its inspiration—it would make much difference which of these three opinions is accepted.

JOB'S PERSONALITY.

Was he a real or an imaginary person? Answer to this question will accord with the opinion accepted as to the character of the book.

Twice in Ezekiel xiv. we read: "Though these three men, Noah, Daniel, and Job were in it" (vs. 14, 20) i. e., in the land. St. James says: "Take, my brethren, the prophets who have spoken in the name of the Lord for an example of suffering affliction and patience.... Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy" (v:10, 11). The realism of these references would seem sufficient to prove that he is a real historical personage.

THEME

The subject of the book is the great question of the ages, viz., *The Permission of Evil*. The parties attempt to set forth a Theodicy, or vindication of the Divine Government in the permission of evil, in which they set forth their variant views of the Philosophy of Suffering. Here is perhaps the most illuminating and most satisfactory—but not entirely satisfactory—discussion of the great question of the ages.

FORM

The book is made up of two chapters of historical introduction and a part of a chapter of historical conclusion—these in prose; and between the two, in

poetical form, thirty-nine and one-third chapters of discussion, this form plainly appearing in the Revision. But is it to be taken as a narrative, a lyric, an epic, or a drama?

Each of these views has been held. Considering the large preponderance of dramatic elements, such as regularity of arrangement, dialogue, individualized character, diversified situation and action, etc., it would seem that one could not go far astray if he should regard it as a religious drama. Shakspeare in his Richard III and Henry VIII rendered historic facts in dramatic form. Thus in Job the dramatic dress would be put on over the historic facts.

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- Zophar quits.

IV.

Eliphaz, with mild but firm temper; Bildad, with froward and unrestrained vehemence; Zophar, with violent and at times offensive coarseness, not only failing to convince Job but being worsted in the argument, the impetuous young man, Elihu the Busite, who had quietly listened to the discussion, rushes into the arena to straighten them all out.

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V.

Jehovah Closes the Discussion

1. God's speech, xxxviii-xli.
2. Job's response and penitent confession, xlii. 1-6.

Part Third—Epilogue. Ch. XLII. 7-17.

Now just where are we "at"? To what conclusion has all this discussion come? Eliphaz from the standpoint of the experimentalist, Bildad from the standpoint of the traditionalist, Zophar from the standpoint of the moralist, made each his contribution to the solution of the great Question of the Ages. They entirely agreed in their theory that in human experience evil comes to a man because he is a sinner: he suffers because he is guilty. They saw in the sorrows of life only punishment. Their philosophy taught nothing further than that suffering is punitive. Job suffered: he therefore was being punished for his sins. But Job, conscious of his innocence, utterly repudiates their findings.

Elihu makes his contribution. The young man, while not solving the mystery of afflictive providence, makes a distinct advance upon the other speakers, by showing that while afflictions may be punitive, they may also be *disciplinary*, and for profit. The crucible disciplines the gold for its good. This is Elihu's contribution to the theme. And farther than this human thought has never gone!

Now with great dramatic effect the rolling, writhing, whirlwind clouds approach, from out which with enrapturing and awe-inspiring eloquence Jehovah speaks. In all literature there is nothing to compare with His utterance, chapters 38-41.

But even he does not solve the problem! While it is true that afflictions are: 1. Punitive, as Eliphaz, Bildad, and Zophar taught; and 2 Disciplinary, as Elihu taught; there is 3. A remainder for which no account can be given: *there* you must simply and submissively trust God and wait.

In such fashion the Book of Job leaves the problem. It is unsolved. O son of man, *it is for you to bow your head and heart, and trust a wise and just Jehovah.*

But Job has stood the testing! The accuser is silenced. The object lesson is before mankind.

* * *

BLIND BARTIMEUS

It is well to tarry just a bit over the healing of the two blind men at or near Jericho. It has often been used in evangelistic appeals. As Jesus at Nazareth passed by at that time and listened with compassion to the eager cry of one who knew just what he wanted, and was determined to have it, so now. This son of Timeus pleases us by his faith and his fearlessness. He was blind of body but not of soul. He believed that here was the promised Messiah, and he proposed to come nigh unto Him. No opposition could keep him back. Some were selfishly indifferent to his needs; some thought they would please the Master by protecting him from an importunate beggar; some deemed it not fitting that this private cause should be obtruded with loud clamor on the King of Israel going to Jerusalem to assume his throne. But Bartimeus simply kept right on with his vociferations. It was his one chance, he must not lose it. He was in dead earnest, he could brook no delay. On the first encouragement he flings aside most joyously his outer garments and springs forward. He knew his own mind perfectly. His request was at once granted. He received his sight, and followed Jesus.

He is a very good type of the sinner and his cure. Poor in spiritual life, in God, in happiness, and in hope; blind to their own interests and their real condition, unable to heal themselves; sure to meet with more or less obstacles, but sure also to meet the Savior's pity if they but press through all—such are the lost ones that throng the pathways of life. They can be saved only by faith in Jesus, by calling upon Him and coming to Him. It is true that the present may not be the only opportunity. And Satan takes advantage of that fact to counsel delay. But the risk is too great. For it may be that the Holy Spirit will never speak so loud again, nor the heart be so much moved to action. The very postponement rivets still more strongly the chains of evil habit. Every year or month spent outside the fellowship of Jesus is just so much eternal loss. Why should any one suffer it? Ought we not to press the matter upon the attention of our friends more earnestly than we do?—*Zion's Herald*.

Do we need to Rewrite our Bible and our Doctrines?

BY EDWIN WHITTIER CASWELL, D.D.



WE live in an age of wonderful progress, of astonishing inventions and of marvellous discoveries. Once men thought the earth was like a monstrous fish, with fins and tails, swimming in space; but truth has exploded such errors. Change seems written everywhere.

There are those who believe that Protestantism should keep step in this procession of progress, forsaking what they consider the old and out of date doctrines of the past, for the new theological discoveries of the present. Such persons do not remember that the Word of God and the kingdom of God abideth forever. They are changeless as God Himself. "Thy Word is truth," is the loftiest sentence written since the world began. Science, learning and discovery may throw brighter luster upon the temple of God-given truth; but they cannot remove a pillar, nor change the architecture, nor mar the design.

Those who think the church should modify her doctrines to keep abreast of the age, are not very tenacious of certain portions of the Holy Scriptures. Much of the Bible they regard as human as theology; and each individual being his own judge, clips here and there, till the giant truth becomes like Samson after the scissors came to his head—shorn of his strength. They would then have a dead Bible, a human thing; those who submit to such dismemberment are like the false mother in Solomon's time, who was willing to accept the half of a dead child, rather than allow the real mother to possess her own offspring.

The church therefore possesses an unchangeable text-book; science can make no such claim. Eternal ages cannot do away with the truths that we are saved by the blood of Christ, sanctified by the spirit, justified by faith, and that God was in Christ, reconciling the world unto Himself. These great spiritual truths came by direct revelation to men who spake as they were moved by the Divine Spirit; while all discoveries in nature, science and invention come through the processes of investigation, research and experiment.

The new in the fields of science may utterly uproot and displace the old; but Almighty God will never give a second Bible to His children, abrogating the first. He cannot deny Himself.

According to some writers, there should be as much difference between the church of today and of past ages, as between the Indian dugout and the costliest mansion of the present; between the oxcart and the palace car; between the mail stage coach and the electric telegraph.

Our own Methodism has not changed a single article of faith during the one hundred and fifty years of her history, and not a single division has occurred among the many offshoots because of a difference in doctrinal views. Just so the Revised Version of the Bible leaves us the same old Book of God, all changes being in the realm of non-essential, the superficial of the incidental. In this sense theology may be called progressive. This is not annihilating the old—it is perfecting the old; not surrendering, but glorifying the old. Thus "the pulpit will bring forth from its treasures in the Bible things perpetually new by drawing evermore on the irrepealably old."

However much light is thrown on the Word of God the last sinner who comes to Jesus will be saved just as the three thousand were on the Day of Pentecost, by believing on the Lord Jesus Christ. The last Christian who receives the baptism of the Holy Ghost before the second coming, will receive Him by the same faith Abraham had when he believed God, or that the disciples possessed in the upper room at Jerusalem.

How glorious the thought that we may know we are standing on the rock of eternal, unchangeable truth, where the soul of man may rest forever! Glory be unto God for that which is old—old as sunlight, old as ocean, old as God! Let us adopt the language of the beloved John, where he says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." Shall not the church cry out in these days of skepticism and unfriendly criticism, "Stand ye in the ways and see; ask for the old paths, the good, old way, and walk therein, and ye shall find rest for your soul."

Ask for the old, not because it is old, but because it is true. Nature and science are only just ready to unfold their treasures to the race, while revelation appeared ages ago. The phonograph is a recent invention, while the Christian, when the world was young, had a phonograph in his soul, repeating the symphonies of heaven, yea, the very voice of our reconciled Father! The electric-telegraph is a product of the past century; while our God revealed in the beginning a cable stretching from earth to heaven, by which mankind has held communion with the Almighty.

Has God yet new doctrines to reveal to His children, superseding the old? We do not so believe. The Canon of Revelation is closed. It ended when John laid down his pen, saying, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life and out of the holy city."

Blessed be God, we have a Bible which cannot be changed; a kingdom which cannot be moved, which will stand immutable when the last law of nature is discovered, when the stars fall and the sun is blotted out! Let us, therefore, not fear the winds of every new theory, nor the little clouds that now and then float across the face of the Sun of Righteousness. God in Christ lives on forever. No skeptic's dagger can ever touch the life of God nor harm the truth of God. Research and learning will enlarge our vision and may change our view of the philosophy of truth, but they can never annihilate the old, God-given doctrines of the Word. Let us hold to the Book, to the Christ and to the church, that we may be found at last resting upon eternal foundations.

* * *

THE STILL, SMALL VOICE

One half wonders that Elijah was impressed by it. Normally we set most store by life's great commotions—its whirlwinds and its fires. But God at His best is never best known in such manifestations. His divinest word is always whispered. He may even use the storm to quiet us for the reception of the "still, small voice." Life's choicest secrets never can be trumpeted nor blazoned. They lay awe upon our lips and speechless wonder in our hearts. The friend's deepest tribute, the lover's most compelling cry, the confessor's most prevailing prayer is never shouted. Sometimes it is scarcely audible. It is a "still, small voice."—*George Clarke Peck, D. D.*

* * *

PREACHING IN TUNE

A story is told of a famous musician who had tuned his instrument to exquisite pitch for his performance. Some boys found the instrument and changed a couple of strings. When the artist appeared and touched the strings, to his great surprise it gave out a most ear-grating discord. He was chagrined, and all the people said failure. Every minister needs a well-tuned soul to deliver the message of heaven to a needy, waiting congregation. The best tuning comes from communion with God. Fresh from this communion the minister should enter his pulpit. The preachers of former times appreciated this, and in every way avoided confusion and intrusion. In the present time this is overlooked by many preachers and some people. When the minister enters, one asks him to teach a class; another wishes to tell a trouble. Some one has a criticism, and another has a complaint. Sometimes there is distracting conversation, and so both people and minister come together and the souls are untuned, there is a discord, and neither preached nor people are helped. A failure is counted, and this long kept up produces discontent and separation. Much of this could be avoided by a little thought. No true pastor would turn a deaf ear to the voice of his people, and his heart ever rings true to their needs. But let these things be presented at the right time. After the sermon is better than before it.—*Presbyterian*.

The Club

Hygiene for Clergymen; Man's Physical Organism

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.

THE MOUTH.



HIS organ is not improperly called the door-way through the head to the body. There enter through it that which gives health and life, namely, the food one eats, and it is also the passage-way through which poisons and disease germs enter the body, causing sickness and death. Dr. Miller found more than one hundred varieties of micro-organisms infesting the mouth and teeth. The mouth is also a talking machine; a child instinctively manages it and can learn to speak one language just as easily as any other. The more critically the mouth is studied, the more of a wonder it seems. Evolution by natural selection, or survival of the fittest, could not have made a mouth with all its adjustments and complications in fifty million years; and neither geologist, biologist nor any other scientist allows that length of time for its creation. A chance origin, too, is out of the question. The writer of the book of Exodus asks and answers this inquiry: "Who made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? have not I, the Lord?" (Exodus iv. 2.) Neither science nor philosophy can set aside or improve upon those words of the great law giver.

The ready adjustment of the mouth muscles in song, in speech or in inflection seems like a miracle every time one sings or speaks.

Saliva, spoken of as "stomach juice," is a remarkable secretion of the mouth and when one has natural hunger, and in some forms of disease, the saliva flows into the mouth very copiously. Digestion, too, begins in the mouth; that is to say, the mastication and insalivation of food are the preliminaries of digestion and are mouth processes. Well masticated and salivated food is almost half digested, relieving the stomach of much labor and preventing several disorders common to humanity. Being an economic process mastication may considerably reduce the cost of living. The rule recommended by some physicians is for one to masticate the food until it becomes not only soft, but until it almost loses its taste.

Nearly all contagious diseases enter the body through the mouth; only few through the nostrils. Medical authorities have expressed the opinion that infections of the mouth directly and indirectly occasion such diseases as chronic rheumatism, goitre, ulcer of the stomach, intestinal catarrh, diabetes, kidney troubles and possibly other forms of disease. And there are certain disease germs that do not originate in the mouth, but are readily developed there, especially if the food is not thoroughly masticated. Mastication, it should also be said, is an excellent germicide operation.

One of the most dangerous enemies of the mouth is a parasite bearing the name, *endancha baccalis*. To guard against making the mouth a breeding place for this and other parasites and disease germs, one should follow the injunction, "Wash and be clean." In other words there should be a scrupulous, and one may say, religious cleanness of the mouth; hence, the mouth should not only be frequently rinsed but when necessary should be disinfected. Almost any of the mouth washes recommended by well informed pharmacists may be used and will prove beneficial as a health agency. Thirty per cent. alcohol, a solution of borax and tincture of myrrh are recommended.

The pleasure of eating is in the taste; the mouth is the taster and the pleasure is not only increased but the appetite will be sharpened and the food made more nourishing, if the mouth is clean.

Mouth gymnastics is a matter of no small importance, though little practiced.

THE JAW.

By jaw gymnastics we do not mean exactly what is called jawing, for that is a misbehaviour. But there can be no question that a systematic and vigorous working of the lower jaw will prove in various ways far more beneficial than most clergymen realize. One hardly need be told that the lower jaw is called upon to do vitally important work, especially in eating and talking. The need of artificial exercise in case of a loud voiced, talkative man or woman may not be so great as in case of a taciturn person. We never have known, however, any anatomical mouth injury in consequence of the most strenuous talkative exhibition, though ethical and religious commandments are sometimes broken by such persons.

A man whose mastication of food is neglected should make up by faithful jaw gymnastics. In case of public speakers this exercise may consist in repeatedly opening the mouth as wide as possible without, of course, dislocating the jaw, then moving it from right to left and back again. The chewing of gum as a gymnastic performance need not be tabooed as an unmitigated evil, but certainly it is not in good form in case of a clergyman, either in the pulpit, in fashionable society or on the street. A caution in mouth gymnastics is to have the air as pure as possible, for though the open mouth disease germs pass directly to the tonsils and lungs. The massaging of the gums should be at least a daily practise. Rub those of the lower jaw from below up; reverse the movement when massaging the upper jaw.

The habitual open mouth, we may remark, is usually a sign of imbecility, and looking at objects with a gaped mouth instead of using the eyes alone is quite reprehensible, considerably more so in case of a clergyman than in that of a carpenter.

THE TONGUE.

This organ is another quite important equipment, or member of the mouth household. When quiescent it may not improperly be called the upper flooring of the mouth. It is endowed with a keen sense of taste and feeling. It is examined by the physician, who thinks to find in it, or on it, indications of some physical ailment that has overtaken his patient.

Without the tongue human speech would be incoherent, though man can still bark like a dog, or bray like a jack-ass. This, however, is no evidence that either of these animals is, or was man's ancestor. And it must be confessed that some of the lower animals have tongues more complicated than those of mankind. A frog, for instance, can shoot out his tongue and impale on it an insect and bring it into his mouth quicker than the human eye can follow the movement.

Tongue gymnastics consists in pushing it out to the full extent and then ordering a retreat as far inward as possible, then moving it from side to side and up and down as far as possible. Begin both these movements slowly, then increase them to the utmost rapidity; the chief benefit of this exercise, is, of course, elocutionary.

If the tongue is coated it should be scraped with a knife, for the coating often is the occasion of an offensive breath, beside being a lurking place for disease microbes.

Figuratively speaking, the tongue plays an important part in Bible and all other literature. It has a bad, as well as a good reputation. Ethically and religiously, it is a double affair; it can bless and curse in the same breath. It is called "a little member," but "should be bridled" or it may do much mischief. And it is said "that no man can tame it." And it has the reputation of being "a devouring fire." And many a man has learned that to be lashed with it is hardly easier to bear than to be lashed by any other instrument of torture.

Other things being equal, the clergyman who keeps his tongue in a closed mouth, except when it needs to be exercised or when he is preaching or giving religious advice, will live the longer and escape many regrets and pitfalls. A gossiping woman and a garrulous clergyman should be put into solitary confinement if there is no other means of separation and silence.

THE TEETH.

Other important members of the mouth fraternity are the teeth which have been called "the sentinels of the mouth;" and so much has been said and written on the subject of teeth that it would seem that scarcely a word more is called for. But to round out the discussion, a brief statement or two may be allowed.

Poor teeth, as no one questions, are a grievous misfortune; they lead to catarrhal infections, loss of appetite, headache, certain affections of the eyes, and the victim is often ill-nourished and there is consequently less power in resisting disease microbes. It is known that a cavity in a tooth is quickly taken possession of by various bacteria and becomes for them an inviting retreat and breeding place. That these teeth bacteria are an alarming menace to one's general health, no one acquainted with hygiene-dentistry, now questions. Ulcers that form at the root of even a tooth otherwise sound, may be the occasion of blood poisoning and other ailments.

It is said that the use of tobacco preserves the teeth, and destroys the disease germs that infest the mouth, (and no wonder) and prevents diseases that attack the mouth and teeth. There may be something in this tobacco argument and certainly a mouth full of bad teeth is an intolerable misfortune. And if a mouth full of tobacco juice is the only available germicide then it might be the part of wisdom to administer this nicotine poison, and certainly tobacco is capable of poisoning any insect or animal. But since there are other remedies that are just as effective, and not half so much of a nuisance as tobacco, it may be better not to justify or cultivate the tobacco habit on the ground that it is a mouth disinfectant and germicide.

If the disease of the gums or mouth is obstinate and the teeth are very bad the ill tenants would better be evicted, that is, extracted. There is no question that many a person's health has been restored by substituting artificial teeth for those that are badly decayed. It is vastly more important, as one writer on these subjects has said, "to save a heart or a kidney, or a set of joints than to save a bad tooth."

In a recent lecture before the Harvard Medical School, Boston, Professor Kurt H. Thomas, of Harvard University Dental School, stated that "tooth infections are now so common that there are very few people who do not have at least one abscessed tooth and who are therefore exposed to the dangers of diseases and troubles, all more or less serious." The doctor explained that owing to the symptomless character of teeth infections one may be entirely unaware of what the cause of his physical ailment really is. X-ray examinations, he says, are necessary, and reveal conditions that seem surprising and wholly unexpected. The following are the percentages of people having infected teeth: 56 per cent. of those examined who were under 25 years old; 72 per cent. of those between the ages of 25 and 29 years; 87 per cent. of those between 29 and 30; 89 per cent. of those between 40 and 50, and a full 100 per cent. of all those who were more than 50 years of age.

The doctor concluded his address in these words:

"My knowledge, and most dental pathologists agree with me, there is no treatment which can restore to normal the necrosed, absorbed root ends of abscessed teeth. While I do not wish to underestimate the importance of saving teeth, yet I must say that the worth of dead teeth is much less than that of vital ones, and after abscesses have formed on their roots their value is decidedly negative and their retention a curse."

It also should be kept in mind that the teeth were made for use. The front teeth for cutting and the back teeth for grinding the food that is eaten. An Italian dentist insists that the use of the table knife and fork has committed "unpardonable crimes" by depriving the front teeth of the power to cut the kinds of food that need cutting. He would accordingly recommend the use of the front teeth in removing corn from the cob and meat from a bone and in cutting the coarser pieces of food taken into the mouth.

The kind of foods well suited for the teeth is a matter that very properly has received a measure of attention. There is no longer any question that faulty

diet is one of the causes of tooth decay, and as we have said, that tooth decay is a fruitful cause of disease which is more and more recognized by well informed physicians. In early life the habit should be established of eating bread crusts and other hard food that resist the bite of the teeth. It may, however, be risky to use the teeth as some careless people do, for nut crackers. It is, however, a great mistake on several grounds, to put aside the crust of bread, eating only the soft parts. Bolting the food is also for several reasons a pernicious habit, especially in this regard, that the teeth and gums do not have a chance to become strong by exercise.

The form of the teeth shows that nature did not design that man should be exclusively vegetarian and his intestines make the same showing; for they are not long as in case of herbivorous animals. The eating of fresh ripe fruit is of value in tooth nutrition. The acid of apples, oranges and grape-fruit are not only excellent teeth cleaners, but they also destroy the otherwise injurious effect of certain deposits that tend to teeth decay. In this respect fruit eaten after meals is of great benefit to the teeth. There is, however, this to be said, that while the use of vegetables is almost unanimously recommended, meat eating in limited quantities is not in all cases under ban. But whenever eaten there are many reasons why there should be the removal from the teeth and mouth of any particles of meat that may have been lodged there. These particles when decay sets in become harmful and offensive.

Breathing through the mouth is bad for the teeth, chiefly because of the organisms prevalent in the atmosphere that are ready to attack the teeth whenever the opportunity presents itself, but also on account of the sudden change of mouth temperature. Mouth and teeth hygienics also demand that liquids if very hot or very cold should be discarded. There are drugs and strong acids that destroy the enamel of the teeth which is a misfortune, for which there is no restitution. On the whole the better way is occasionally to consult a skillful and trustworthy dentist. Dentistry is a very busy craft and becoming more and more so, but flourishes chiefly because people pay too little attention to the welfare of their teeth. It goes without saying that the teeth also should be kept clean. Food of any kind lodged for a long time in the cavities of the teeth or between them are a hygienic offense, from several points of view. It is perhaps a wrong thing and unreasonable, but is a fact, nevertheless, that an offensive breath from unclean and decaying teeth may end the usefulness of an otherwise efficient clergyman. At all events, well formed and sound teeth and a sweet breath are very attractive agencies in gaining favor among both society and church people.

Tooth preparations may be harmless, but one is not always sure of this. Chalk and powdered orris root, easily obtained of any druggist and inexpensive, are highly recommended as teeth cleaners.

“There is a Fountain Filled with Blood”



MAN was brought to a hospital in Glasgow, Scotland, for an operation on his tongue. A nurse tells the story. In reply to his inquiries concerning the future, the surgeon told him that he would probably be able to speak with sufficient plainness to make himself understood, but he would never sing again.

A shadow came over the patient's face, and he said if that were to be the result, he must have one more song before his tongue were touched. In the presence of the doctors and the nurses he burst forth with the hymn:

“There is a fountain filled with blood,
 Drawn from Immanuel's veins;
 And sinners, plunged beneath that flood,
 Lose all their guilty stains.”

Changing the first word of the last stanza to fit the situation, he concluded thus:

"Soon in a nobler, sweeter song,
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

The chloroform was administered, and the operation was performed, but the man never recovered from the ordeal. His song proved to be his last on earth.

Of all the 68 hymns which William Cowper wrote for the "Olney Hymns"—John Newton wrote the remaining 280—probably the Christian public will say that the hymn, "There is a fountain filled with blood," is the most popular of them all; for, it is one of those elect songs which has gone forth into all the earth, speaking in all earth's tongues, uttering the language of all Christian heart and linked forever with Christ's universal church. With its memories of the Cross and its anticipations of the Crown, it has been as often the first song of the regenerate sinner as the last prayer of the pilgrim on whose ears the murmur of the river comes up through the falling shadows, mingled with the "sound of the harpers harping with the harps."

Yet, strange to say, this hymn has been the subject of severe criticism. Strange? Not so strange when we consider who the objectors are. An emasculated, anemic, purblined theology—a New Theology that has no gospel salvation in it—has presumed to pronounce it repulsive to refined taste, objectionable and gross in concept and expression, failing to see (as it usually fails to see when anything vitally evangelical is involved) that it is not the language of a literal prosaic statement, but is the utterance of impassioned feeling which naturally voices itself, poetically in bold metaphor. The stigma that has been sought to be attached to it—"the theology of the shambles"—would be laughably absurd if it were not so shockingly blasphemous.

1. Have we redemption? "We have redemption through his *blood*." (Eph. 1:7; Col. 1:14) "Redeemed us to God by the *blood*." (Rev. v. 9.)

2. Do we need forgiveness? "Without the shedding of *blood* is no remission" (Heb. ix. 22).

3. Have we justification? "Justified by his *blood*." (Rom. v. 9.)

4. Is peace provided for us? "Made peace through the *blood* of his cross." (Col. i. 20).

5. Are we far from God? "Made nigh by the *blood* of Christ." (Eph. i. 13).

6. Do we need cleansing? "The *blood* of Jesus Christ, his Son, cleanseth us, from all sin" (1 Jno. i. 7). "Washed us from our sins in his own *blood*" (Rev. i. 5).

7. Have we victory? "Overcome by the *blood* of the Lamb." (Rev. 12:11.)

"I ask them whence their victory came?

They, with united breath,

Ascribe their conquest to the Lamb,

Their triumph to His death."

(Watts.)

Indiscriminating "hymn-tinkering," which has been too much indulged in, is a practice not to be commended—except! The writer has to confess that, in public services, he has made bold to ask a change in the last stanza of this immortal hymn by Cowper, which has usually—perhaps always—met with instant approval. As written, it is an anti-climax, and, as sung, it generally ends in a not altogether evanishing diminuendo. Changing the order of the couplets, the stanza becomes a climax, and the progress is from gentle, subdued hope up, through crescendo, to triumphant jubilation!

"When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler sweeter song
I'll sing thy power to save."

* * *

The secret of a quiet heart is to keep ever near God. Stayed on him, we shall not be shaken and our "hearts shall be fixed, trusting in the Lord." We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by Him and know that He is at our right hand.—*Alexander Maclaren, D.D.*

My Mother and Her Bible

BY EDWIN WHITTIER CASWELL, D.D.



THE Bible is one of the windows in the ark of life's voyages through which we may look into eternity. Blessed Book, full of precious promises, gentle commands and sweet counsels of sympathy and affection from the very heart of God!

My mother's Bible is a precious legacy of love to me, being prized above all other books. It is a marked Bible, indicating her individual preference and treasures in the glorious Gospel. The Psalms, Isaiah and the Gospel of John were her favorite portions of the Word. John Stuart Mill called the Gospel of John "unintelligible and insipid," but to her soul it was the Holy of holies in the Bible Temple. If she could have had but one book in the Old Testament and one in the New, she would have chosen Isaiah's portraits of the coming Christ and John's painting of His glorious divinity. Here she found cordial for healing in trouble, solace for sorrow, peace for pain, pardon, purity and hope of heaven.

How true to my soul are the words of George P. Morris in his beautiful poem, "My Mother's Bible."

"This book is all that's left me now—
Tears will unbidden start,
With faltering lips and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.

"My father read this holy Book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
With thronging memories come!
Again that little group is met
Within the walls of home!"

My mother's Bible was the text-book used as she taught her seven children the way of salvation, through Christ. Her own life illustrated the sacred page. She took us one by one, alone, with her to the secret place of devotion, and there dedicated us to God's service, by prayer and by the laying on of her hands—

"Such beautiful, beautiful hands;
Holy hands, humble hands, loving hands."

Hands clasped in prayer, and then resting on our heads. It is thus we were led to her Saviour.

Mother believed and enjoyed the Pentecostal blessing. Soon after my conversion, she took me to the prayer room of her church in the house, and said, "There is a second blessing, a fullness of the Spirit's power, a cleansing from all sin, which every convert should possess and enjoy." Then she put into my hands a book, entitled "Riches of Grace," which described the experiences of many devoted Christians who had entered this rest of Faith. A few months afterward, at the Trenton Fall Campmeeting, New York, that fullness of blessing came into my young heart. If I had always lived in the possession and power of that victory, how much more good I could have accomplished!

Blessed be the name of Mother, who first led me to the fountain of cleansing!

O what a "Home, Sweet Home" that was when father led the devotions of family prayer every morning, and mother was the priestess, teaching, guiding, watching over our young footsteps, lest they should go astray. Faithfulness is written all over their lives, and now victory is theirs forever! Truly, the Christian home is a citadel of defense for the youth of the land. It is also the head of the river of national life and of immortal blessedness.

On the flyleaves and covers of mother's Bible are several gems of sayings and beautiful poetic sentiments, which had evidently touched her heart. Here is one—

“Just to trust, and yet to ask
Guidance still;
Take the training or the task
As He will;
Just to take the loss or gain
As He sends it;

Just to take the joy or pain
As He lends it.
He who formed thee for His praise
Will not miss the gracious aim;
So today and all thy days
Shall be molded for the same.”

Let me give you another, showing the spiritual trend of her devotional nature.

“I am Thine own, O Christ—
Henceforth entirely Thine;
And life from this glad hour,
New life, is mine!

“I cannot tell the art
By which such bliss is given;
I know Thou hast my heart,
And I—have heaven!

“I ask this gift of Thee—
A life all lily fair,
And fragrant as the gardens be
Where seraphs are.”

I never shall forget the look on mother's face when I told her of my call from Binghamton, N. Y., to a pastorate in Portland, Oregon. As I bade her goodbye, it seemed as if the Lord made her face to shine upon me. There was in her look the thought that we might never meet again on earth. It was a last farewell, longing look of love, mantling her face with angelic beauty. No painter could picture the intensity of the devotion that sculptured her face with glory. Her countenance was like a benediction from heaven in all my after ministry. It was a look of pleading for my protection, of waiting for my return, of believing that we would meet forever in the life eternal.

When I came East for a brief visit, that same patient, gentle face greeted me. Time had wrinkled it, care had carved a few lines, but the welcome of undimmed, undying love, shone brighter than ever. For a quarter of a century I have had to be contented with the silent mediums of portraits, but I am expecting an appointment where we shall see, not through a glass darkly, but face to face forever.

I am sure mother's prayers were answered when I finally yielded to the call to the ministry. Like Hannah, she had dedicated her first born to the work of proclaiming God's truth. She could say, “As long as he liveth, I have lent him to the Lord.” When Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving her, to his great surprise, she exclaimed, with tears of joy, “O my son, I have prayed for this hour ever since you were born!” So it was, I am sure, with my blessed mother.

Have we all obeyed the injunction, “Despise not mother when she is old!” “But rise up and call her blessed.” Did not Jesus mean His wonderful words for mothers especially, when He said, “Inasmuch as ye have done it unto one of these little ones, ye have done it unto Me.” As Whittier sings:

“I fondly dream it needs must be,
That as my mother dealt with me,
So with His children, doeth He.”

The prophet Isaiah tells us a similar sentiment when he says, “For as one whom his mother comforteth so will I comfort you.” Blessed, holy motherhood! Exalted to the very heavens when she becomes a picture of Godhood.

My mother's Bible was dear to her because it was her Saviour's Bible. The

Gospels were like love letters from her Redeemer. The Epistles were more words about Jesus. The Old Testament was the holy Word about the coming of Christ, Who said, "Search the Scriptures; they are they which testify of Me." Jesus did not make any exceptions; it was the whole Bible. Because it was Christ's Bible, she said, "It is my Bible." Here she found diamonds of beauty, gems of peace, rubies of joy, sapphires of pardon, brilliants of love—all adorning her life for her Lord and flashing their glory upon others. We children read the blessed Book, but studied more the Bible of her life. Her face seemed to speak the words, "Peace I leave with you." "I will come for you. Let not your heart be troubled. I will give you rest."

We drank in her spirit when she sang the Bible music of messages and promises, as she rocked the babes to sleep or toiled about the home. Her sweet voice rings in our ears still, singing, "Safely Through Another Week;" "In the Christian's Home in Glory;" "Sun of My Soul;" "I'm a Pilgrim and I'm a Stranger;" "Tell Me no More of This World's Vain Store."

The dying words of Henry Clay were, "Mother, mother, mother." Then he went to join the one who had loved him next to his God.

"O, the hallowed name of mother;
How we lip it o'er and o'er,
While we're drifting in time's ocean,
Drifting toward the golden shore.
'In the Christian's home in glory,'
Out across death's silent goal—
We shall meet her—we shall greet her—
In the home land of the soul."

My Mother's Faith

BY FRANK J. BOYER.



ADDISON wrote: "The person who has a firm trust on the Supreme Being, is powerful in His power, wise in His wisdom, happy in His happiness." We read of diversity of gifts, and occasionally come in contact with a saint who seems to know no limitations when it comes to appropriating these coveted endowments. Perhaps it is because I knew more about my mother than I know about any one else's mother that I discovered so many good qualities in her life! But it always seemed to me her faith in God was exceptionally deeply rooted. She had "a firm trust" and was "powerful in His power and happy in His happiness." When she prayed it was never a question whether He had heard. If it was not contrary to His plans her prayer was already answered.

Mother was old-fashioned enough to believe the Bible was the Word of God; that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and she "earnestly contended for the faith which was once delivered unto the saints." She left us, as a legacy, a number of hard-worn, copiously marked Bibles. Not one of these but that she had read through from cover to cover. She found the Word "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and a discerner of the thoughts and intents of the heart." It was truly "a lamp unto her feet and a light unto her path."

One of her pastors, the Rev. G. W. Hangen, in a letter to me, after we had tenderly laid her body away, wrote: "She was the preacher's friend. She was an inspiration to my ministry. How often she helped me to preach! She was marvelously gifted in prayer. She literally talked with God. Her familiarity with the Word of God brought her into the presence of Jehovah and at the same time she touched the hearts of listeners. She detested hypocrisy and loved the profession of genuine Christianity that was backed by experimental religion and a life that corresponded with the Christian profession. She was a pillar in the church, and an ornament to her profession. A consecrated mother."

Evidences of her faith in God, and answers to prayer were not wanting in her life. I will record here only two that always stand out, to me, as most remarkable. The first one occurred when, at the age of 34, with a family of five children about her, she developed a malignant cancer of the breast. One day the family physician called in four other physicians for a consultation, and the five physicians were unanimous in their opinion that the only possible ray of hope lay in her submission to an immediate operation. In those days—51 years ago—operations were not quite as popular as they are in these days. Mother was calm. That night she wrestled with God. When the physicians called the next day they were amazed to find clear indication that the cancer was healing, and in wonder inquired: "Whatever did you put on your breast over night?" She replied: "I asked the Great Physician to heal me!" In a comparatively short time the cancer was healed, and she was not only permitted to bring up her five children, but lived to the ripe age of 83 years. "While she yet spake God heard"—Isaiah 65:25. She knew the efficacy of prayer.—Job. 21:15.

I will recite another instance showing her life of constant trustfulness. For many years my sister had a goitre. This was a matter of much concern to mother, but she was firm in her belief that in some way—in His own way—God would send help. Five years ago, while my sister visited, miles away from home, her friends persuaded her to consult a noted specialist at a state hospital located at that place. The surgeon insisted on her remaining for an operation the next morning. She communicated with her family, but her parents knew nothing of this change of her plans. For thirty minutes, during the operation, the surgeon despaired of her life, but she rallied. At the hour my sister came out of ether at the hospital, mother, then 81 years old, sat in her home, and though engaged, she, as she used to say, also "talked with God." Suddenly she ran to tell father she had heard a voice say to her: "Everything is away from Katie's throat and she is doing well." Both parents supposed she had returned home the night before. Father was dubious, but mother declared: "God never yet deceived me. The load is gone. I feel so light I could jump; praise His name! I just know she remained up there and went to that hospital and has been successfully operated on!"

Others may have mothers to equal mine, but for me there never lived a mother like unto my mother! We miss her! But we bless God for her life and influence. And is she not "a ministering spirit, sent forth to minister for them who shall be heirs of salvation?"

Love

The Term Love in Theology and Religious Literature. Its Correct Use as Seen in the Bible.

BY THE REV. HENRY MARTYN DODD.

ONE.



We are told with much impressiveness that in these days the big word in Religion is "Love," which should dominate all religious thinking and Spirit.

TWO.

If this be so then it is certainly very important that Sunday School teachers, ministers and theological professors, and all others use the word in the same sense that the Bible uses it, and avoid the bad errors growing out of its wrong use. Its wrong use in this case has been a *tap-root* of *Universalism* and *Unitarianism*. It is an old saying, "Words have their rights" as much as people, and should never be abused.

THREE.

In the English language the word is so often the word needed that one can hardly open his mouth without using the word love or some of its forms. In common use it has two very different meanings, almost contradictory to each other.

I. One uses the word love when he wishes to express his pleasure, delight

or satisfaction with some person or thing. Thus we say we love music or flowers or pictures. We love our parents, children and friends. We love our country, our church and our homes, and many more things too numerous to mention. By this we mean that they give us pleasure or gratify our feelings in some way. This is called the *love of Complacency*, from the Latin word *Placeo*, to please.

2. There is also another sense in which the word is also much used. There are some persons and some things so *bad*, so disagreeable, so repulsive that although we dislike them exceedingly, yet from a Christian principle, we think of them with *Good will* in spite of their badness. We may say that we love them but it is only good will, not pleasure. This kind of love is commonly spoken of as the love of *Benevolence*, from the Latin, *Bene Volo*, to wish well.

FOUR.

The same distinctions exist, no doubt, in the Divine Being. God is Love (He is also Light and a Consuming Fire). When He is Love it may be sometimes Complacency, but oftener Benevolence. God loves His "Only Begotten Son and all holy beings, and sinless men with the love of complacency. With Jesus it is the same. Jesus loves His Father with filial love, and all His disciples who have been born of God's Holy Spirit, and are sons of God, made so not by nature but by adoption," with the love of Complacency, and it is a wonderful love including all things.

FIVE.

But when it comes to Mankind, born in Sin, it is hard to see how a sin hating God, who cares for Purity of Heart, Truthfulness, Justice, Goodness, can have any other feeling toward the race than Good will, or Benevolence. The fact that Men are God's creatures does not make their standing before God any better. No man should be told that he is a son of God till he repents, quits his wrong life, lays his sins on Jesus Christ, gives his heart to God and is born of God by the Holy Spirit. Then God forgives his sins, gives him a new soul life, and loves him with some delight or complacency. The only love of God that should ever be preached to impenitent men is that of God's good will or Benevolence.

SIX.

These definitions also help us out in solving some of our problems arising out of our relations to our fellow men. God does not require us to have any other feeling than good will, Benevolence, toward His enemies and Christ's foes, though a sense of justice may prompt us to punish them, and not displease God. Christ has bid us "Love our enemies," an impossibility to most if he means pleasure, but much easier if we only understand him to cherish feelings of good will, as he certainly does.

SEVEN.

Every text in the Bible, where the word love is found if correctly explained will sustain this theology. The translators of the Bible knew how poor the word love with its double meanings was to give the real meaning of the original. They used such words as charity, goodness, mercy, and similar terms, to show that good will is the true sense. In the definition of God "goodness" (not love) is used to express His attribute of Benevolence, and if we do the same we shall do well.

* * *

—In the Memorial Hall at Harvard University there is frescoed on the walls in various colors a wonderful array of beautiful sentences, but they are all in Latin. And it is said that most of the workmen put the letters and the colors on the walls only as they were told, without understanding the wondrous meaning wrapped up in them. So often we, like Abraham, can do only as we are bidden, but in due time there will be read out in some heavenly language a biography we never dreamed was ours, full of glory and blessing.—*The Thinker*.

The Sanctuary

Is a Man Better than a Sheep

BY DAVID JAMES BURRELL, D.D., LL.D.

And Jesus said, "How much better is a man than a sheep?" Matt. 12:12.



FAIR question: and not so easily answered as would appear. In fact there are many whose manner of life suggests that a sheep has actually the better of it. It is argued in some quarters that the two are essentially the same: the only difference being that one has advanced a greater number of parasangs in his evolution from common stock. Most of us, however, feel somehow that there is a real difference, a difference which a more or less fortunate environment and æons of diverse *kulture* cannot account for. Let us inquire then wherein a man is better than a sheep.

I. The answer likely to occur at once is, *because a man is immortal*. But does that satisfy us? Mere longevity is no evidence of superiority. A beetle, rolling its malodorous house along a dusty road, is a long-lived bug; but you would scarcely call it "better" than a butterfly though the latter is a mere ephemeron. An oak lasts longer than a lily; but Ben Jonson thinks it none the "better" on that account: as he says,

"It is not growing like a tree
In bulk doth make men better be;
Nor standing like an oak five hundred year
To fall at last a log, dry, bald and sere.
The lily of a day
Is fairer far in May.
Although it fade and die that night;
It was the flower and bloom of light.
In small dimensions we just beauties see
And in small measure life may perfect be."

II. Nor will it suffice to say that *a man has five physical senses*; for a sheep has just as many and they answer their purpose quite well. Indeed, in this particular we have nothing to boast of. A vulture sees further than we can; and the scent of a greyhound is keener than ours. I have seen a robin, with head cocked on one side listening to the underground mining of an earthworm; which is more than any of us could do. All of which goes to show that sight and smell, touch, taste and hearing are no evidence of superiority on the part of man.

III. Ah, but you say, *a man can reason*. So can a sheep. What do you mean by reason? It is simply the power to draw conclusions from facts which have previously been assembled by the physical senses. A sheep does that when it measures a brook before attempting to cross it. The wisest of philosophers has never been able to draw a hard and fast line between instinct and reason. No doubt it requires a larger measure of intellectual skill to bridge a river than to ford a brook, but the logical process is essentially the same. The sheep and the civil engineer must each get their measurements or assemble their facts and then draw their conclusions; and the inductive or Baconian method of reasoning is pursued alike in both cases.

IV. We are thus driven, by a process of elimination to affirm that if a man is really any better than a sheep it is because *he has something that the sheep has not*. What is that something? The Scriptures call it a soul.

But here is something new; and, mind you, if anything new is introduced into the nature of things it must be accounted for. For "out of nothing nothing comes." It is obvious that the primordial germ had no soul. This has made its appearance somewhere in the pathway of evolution, and we are bound to inquire where it came from. And here is one of the things that no Darwinian can find out. It can be accounted for only by assuming God or some equivalent of God.

Now listen to the Scriptures: "And God said, Let us make man." It is

worth noting that in the creation of the lower orders he said: "Let the earth bring forth living creatures; beasts of the field and fowls of the air and fishes of the sea"; but in the crowning act of creation he said "Let us make man." So the record continues "he created man in his own image and after his likeness, and breathed into his nostrils the breath of life; and *man became a living soul*. Observe it is not written that man *has* a soul but that he "*became*" one; that is, he is more than a body or "a stomach and its appurtenances." He *is* a soul. His soul is himself; and his body is merely the house, the "tabernacle of flesh," which he dwells in.

V. Now this soul, or spiritual self, is characterized by a *new faculty, a sixth sense, by which it is enabled to discern spiritual things*; and herein man is different from all the lower orders of life.

The other name for this sixth sense is faith; which lays the foundation of character in "the substance of things hoped for" and builds upon that foundation an immaterial but eternal superstructure out of "the evidence of things not seen." By faith we reach forth into an illimitable world of great verities which lie wholly beyond the province of the physical senses, and grapple with mighty problems in which are involved the issues of spiritual and eternal life.

It is precisely here, in this singular equipment of faith, that we find our bond of filiation with God. A sheep has no character. It was not created to become like him. But as for ourselves; "now are we sons of God and it doth not yet appear what we shall be!"

By faith a shepherd watching his sheep sees things which they cannot see. They are content to eat of the succulent grass; but he plucks a grass-blade and devoutly "looks through nature up to nature's God."

By faith a shepherd in the desert of Midian sees an acacia-bush aflame with God and hears a voice calling, "I-am-that-I-am hath sent you"; while his drowsy sheep, if heedful at all, move nearer the fire only because it comforts them.

By faith the shepherd in the field of Bethlehem looks up through the interstellar spaces and pours out his soul in grateful devotion; "When I consider thy heavens, the sun and the moon that thou hast ordained, what is man that thou art mindful of him or the son of man that thou considerest him!" but what care his sheep for the heavens or for the God who created them?

A shepherd watching his flock near Golgotha sees a band of soldiers lifting a cross into the air. His sheep seeing only two transverse beams of wood, graze unconcernedly on; but he perceives the glory of redemption and cries, "Blessed be God for his unspeakable gift!"

It thus appears that there is a bridgeless gulf between man and all the inferior orders. For want of the sixth or spiritual sense they live perforce in a little world, content with sensual things. By this fact a profound emphasis is laid upon the question which Tennyson asks,

"How, then, are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round world is every way
Bound by gold chains about the feet of God."

So then the man is better than a sheep by reason of the soul that finds expression through a living faith in the unseen and eternal. His world is an illimitable world that reaches far beyond the possibilities of hearing or seeing or the circumscription of his finger tips. He prays, believes and dreams dreams that come true. He reaches out after what the sordid materialist regards as unattainable and builds great castles in the air. He constructs for himself a character as an eternal house to live in. He sings of heaven, defies the king of terrors and goes sweeping through the gates with a hallelujah on his lips.

So much is a man better than a sheep; and by one thing more, namely, *the possession of a sovereign will*. The dumb creatures of the field have no alternative but to obey the laws of their being; but we, being made in the likeness of a sovereign God, are of necessity equipped with the power to answer yea or nay. It is for us therefore to choose whether we will quit ourselves like men or run upon the bosses of the shield of God.

"A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky!"

I can live like a being without any such "charge" if I choose. I can sell my birthright for a mess of pottage by preferring a miser's muckrake to a divine commission, or a fool's cap and bells to a crown of righteousness. There is no constraint upon me. Wherefore God says: "Come now, let us reason together." Because a man is better than a sheep he must needs be drawn with the cords of a man.

Now suppose a man refuses or neglects to use this faculty which apprehends God and all the stupendous truths that center in him? What happens then? What follows the disuse of any of the physical senses? If you blindfold your eyes long enough your sight will go. The arm of a Hindu fakir, who has held it outstretched for years in a motionless posture, is as stiff and rigid as an iron rod; its nerves atrophied and its sinews like whips. Atrophied is the word. And this is precisely what happens to a man's faith when he declines to exercise it.

There lies the danger. The normal power of any sense or faculty depends upon its moral use. Give your faith nothing to do and it will go into innocuous desuetude. Refuse to ponder on eternal things and they will presently be as if they were not. Live persistently on the lower levels of sensuous gain and pleasure and the time will come when your shrivelled soul will dream no dreams and see no visions but be content, like a blind Samson, to keep on grinding, grinding, grinding at the mill.

God and immortality are nothing to a sheep; and they are no more than nothing to a man who treats himself as if he were no better than a sheep. What else could be expected of one who lives in an infinite world yet never lifts his eyes toward the things which lie beyond the encircling hills?

In one of Carlyle's essays he speaks of a tribe dwelling in the dreary region of the Dead Sea who lost their souls because they made no use of them. "But now and then," he says, "there returns to them a bewildered and half conscious, half unconscious reminiscence of the time when they were men with natures responsive to the eternal verities." It is impossible to conceive of a hell more intolerable than the remorse that follows a life of such wasted privilege and opportunity: for "sorrows crown of sorrows is remembering better things." And this is the sorrow of Esau,—that must inevitably befall those who, dwelling under the open heavens, live like the beasts that perish and "forever hastening to the grave, stoop downward as they run."

But suppose a man lives with open eyes beholding? Suppose he walks by faith, with a soul receptive to the sweet influences of heaven and of the boundless world he lives in? Then the horizons roll back further and further and his scope of vision is correspondingly enlarged. For so it is written: "Ye shall know the truth when ye follow on to know it." And it is thus that the pathway of the soul grows "brighter and brighter unto the perfect day."

It is for this that the only-begotten Son of God came down to dwell among us; not only to die for our salvation but to show us how men ought to live and what they ought to be. He comes to open the eyes of the blind and unstop the ears of the deaf and stimulate our noblest hopes and aspirations. He finds prodigals feeding swine in a country far from their father's house and moves them to cry, "I will arise and go!" He comes upon fishermen mending their nets by the lake-shore and says "Follow me and I will make you fishers of men!" Thus he awakens our dormant faith and opens the way to life, the real life of the soul, the life that is "hid with Christ in God."

Wherefore, beloved, by our faith in Christ, by our loyalty to our better selves, by our hope of life and immortality, let us quit ourselves like men!

* * *

Others are affected by what I am and say and do. And these others have also their sphere of influence. So that a single act of man may spread in widening circles thru a nation, or humanity.—*Western Recorder*.

The Lord and His Remembrances--Intercession in Real Life

BY H. B. HARTZLER, D.D.

Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.—Isaiah 62:6-7.



VERY true Christian who sincerely prays for others is one of God's remembrancers, an approved intercessor. And all such remembrancers, in their ministry of intercession, are in actual spiritual coöperation with God in the work of His kingdom in the world. They are, in this, "laborers together with God." They act in partnership with God in the one great interest which engages His thought and purpose and action through the ages.

1. *In their Ministry of Intercession for the world and the Church, Christians become identified with the two heavenly Intercessors, Jesus Christ and the Holy Spirit.* In this they have the very mind of Christ—they share His thought about men and His concern for their welfare. They also come into real fellowship of sufferings and of redeeming work with Christ. They are allied with the omnipotent redeeming forces and agencies in the world. They are thus enabled to take part in the very government of the nations—in the creation of public sentiment—in the shaping of public policy—in the launching and direction of moral reforms—in the moving of kings and courts and armies. In such partnership there can be no failure unless God Himself should fail!

2. *It is through These Remembrancers that God carries out His purposes and carries on His work.* It is true, as Andrew Murray says: "As in heaven, so on earth, intercession is God's chosen, God's *only* channel of blessings." Through intercession "our King up on the throne" . . . "continues His saving work, and can do nothing without it; through it alone we can do our work, and nothing avails without it." In intercession Christ "even receives from the Father the Holy Spirit and all spiritual blessings to impart; in it we too are called to receive in ourselves the fullness of God's Spirit, with the power to impart spiritual blessings to others." The power of the Church truly to bless rests on intercession.

"The work of intercession is *Christ's* great work on earth, intrusted to Him because He gave Himself a sacrifice to God for men. *The work of intercession is the greatest work a Christian can do.*"

"The Church and the world need nothing so much as a mighty spirit of intercession to bring down the power of God on earth." It is God's remembrancers, His intercessors, that serve as *the* conductors through which the divine power comes down to earth!

A VICTORIOUS NIGHT OF PRAYER.

As a remarkable example of prevailing intercession we cite the following from a religious paper of Boston: A minister's wife in the public congregation, requested twelve leading men of the place to meet her at the parsonage at a certain evening. Her husband had no faith that they would come; but at the time appointed, he saw them coming to his house. He and his boy were in the cook-room, where they knelt in silent prayer, while she received them in the parlor. After a short interview they returned to their homes. The husband looked into the parlor, and saw his wife on her knees, and at the proper time retired for the night. He came down at midnight, and found her still praying; and again at four in the morning, and she still wrestling in prayer.

She then spoke to her husband, and asked him to bring a light, as she wished to see on what passage in the Bible her finger was placed. They read, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed." She had continued all night in prayer for these men. Within three weeks, nine of the twelve were converted. "Call unto me, and I will answer thee."

AN IMPRESSIVE LESSON ON INTERCESSION.

One of many familiar illustrations of the power of importunate intercession in the wonderful work of the China Inland Mission is thus related by Dr. J. Hudson Taylor:

"In November, 1886, we in the China Inland Mission were feeling greatly the need of divine guidance in the matter of organization in the field, and in the matter of reenforcement, and we came together before our conference to spend eight days in united waiting upon God—four alternate days being days of fasting as well as prayer. The time was not lost time; we were led to pray to God to send out a hundred missionaries during the next year. And, further, we were led, in connection with that forward movement, to ask God for an increase of \$50,000 over the income of the previous year. We were also guided to pray that this might be given in large sums, so that the force of our staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent us offers of service from over six hundred men and women during the following year, and those who were deemed to be ready and suitable were accepted, and were sent to China; and it proved at the end of the year exactly one hundred had gone. What about the income? God did not give us exactly the \$50,000 asked for, but He gave us \$55,000, and it came in eleven contributions; the smallest was \$2,500, and the largest was \$12,500."

A MIGHTY SHUT-IN INTERCESSOR

Charles G. Finney relates this singular story of one of God's remembrancers. He says: "A pious man in New York state was sick with consumption. He was poor, and sick for years. An unconverted merchant in the place kindly sent him, now and then, some things for his comfort, or for his family. The sick man felt grateful for the kindness, but could make no return, as he wanted to. At length he determined that the best return he could make would be to pray for his salvation. He began to pray, and his soul kindled, and he got hold on God. There was no revival there, but, by and by, to the astonishment of everybody, this merchant came out on the Lord's side. The fire kindled all over the place, and a powerful revival followed, and multitudes were converted. The poor man lingered for several years in this way, and died."

After his death Mr. Finney visited the place, and the widow of the dead consumptive gave him a diary he had kept during his sickness. Among other things he said in the diary: "I am acquainted with about thirty ministers and churches," and then went on to set apart certain hours in the day and week to pray for each of these ministers and churches, and also certain seasons for praying for different mission stations. Then followed, under different dates, such facts as these: "Today I have been enabled to offer what I call the prayer of faith for such a church, and trust there will soon be a revival there." Thus he had gone over a great number of churches. Of the missionary stations he mentioned in particular the mission in Ceylon. The last place mentioned in the diary, for which he offered the prayer of faith, was the place in which he lived.

Not long after Mr. Finney had noticed these facts in the diary, the revival commenced, and went over the region of country about in the order in which the places had been mentioned in the diary; and in due time news also came from Ceylon that there was a revival in religion there. The revival in his town did not commence till after his death. The revival was exceedingly great and powerful in all the region.

PRAYERS ANSWERED AFTER DEATH.

A dying minister said: "I feel happy, and assured of my salvation, as a poor, lost sinner, saved through a Saviour's precious, atoning blood." But something seemed to burden his mind. One asked: "My dear brother, is there anything that is now a cause of anxiety to you?" The dying man put his hand under his pillow and drew out a piece of paper on which were written the names of twenty-five unconverted, leading men of his parish, and with tears he said: "Yes, there is one cause of anxiety, and here it is: It is the salvation of these twenty-five men. I have prayed much for them, name by name. If I could know that

these men would be converted, I could then say, 'Lord, now let Thy servant depart in peace, for mine eyes have seen Thy salvation.'" *With this burden on his heart he died.*

Some time after his death, at an ecclesiastical gathering, his successor was questioned about those twenty-five men. With deep feeling he replied: "Brethren, every one of those twenty-five men has been converted. We believe they were converted in answer to the prayers of our sainted brother."

Christian history is full of such triumphs of intercession and what God has done God will do. And what will He not do for a whole Church in intercession?

The Dew of Thy Youth

From the womb of the morning thou hast the dew of thy youth.—Ps. 110:3.



THE 110th Psalm is one of deep significance and lofty truth. Upon this psalm, yea, upon an enclitic, a small letter, in it our Saviour staked His deity when He quoted: "The Lord saith unto *my* Lord, Sit thou on my right hand until I make thine enemies thy footstool." Jesus then asks the pointed question: "If David then call him Lord how then is he his son?" The word *my* expressed by a little mark is the key-word in the quotation. Surely this speaks strongly of verbal inspiration.

The psalm deals first with the king who takes his seat at the right hand of God, and who rules over his enemies. It speaks, second, of the king's subjects, who follow him: "Thy people shall be willing in the day of thy power, in the beauties of holiness, from the womb of morning thou hast the dew of thy youth." The word *power* here is military, and equals our present term, *forces*. Willingness would mark his subjects, and these citizens would be soldiers. All of Christ's peoples are soldiers, and they struggle to overcome under Him as captain and king. Their battles and their weapons are not carnal, but spiritual. They fight against sin in themselves and others. They seek the salvation of all men by the power of God. These soldiers are priests. They are clad in the beauty of holiness, like the host in Revelation, who followed him "on white horses, clothed in fine linen, white and clean." These are the garments not spotted with the flesh; they are the robes of righteousness which God gives.

So it appears the followers of Christ are soldier-priests who fight against sin and evil, and who act as priests to reconcile man to God, by bringing God nearer to man, by the knowledge of his truth, and thus we offer ourselves continually on the altar of God.

This company of soldier-priests have two characteristics: the vigor of youth and the freshness of the dew. All the experiences of this life make us old, but the possession of the eternal life which our King gives keeps us forever young. "Even in old age they shall be fat and flourishing." The prophet said, that "even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength." The hosts of the Lord possess perpetual youth and vigor, and shall be conquerors and more than conquerors. The influence of this host upon the world is like the morning dew upon the earth; it nourishes.

Other figures are used to express this influence. They are the salt which preserves, the light which gladdens, and the dew which freshens. The salt and light are more conspicuous, but the dew is generous, silent and beautifying. At the dawning of the morning, while all the world slumbers, it spreads over the ugly and unsightly as well as the attractive objects. It finds its way into every corner, and it hangs its glittering pearls upon every tree branch and little blade of grass. In all the world, amid all races, the influences of the people of God work effectively, silently, graciously, with the dawning of the Gospel, which dispels the darkness of ignorance and sin.—*Presbyterian.*

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The trouble with some preaching is, too much Job and Jeremiah, and not enough of Bill Jones and Sam Smith.—*L. R. Akers, D.D.*

The Divine Side of Things

BY J. H. JOWETT, D.D.

In the year that King Uzziah died I saw the Lord, high and lifted up.—Isaiah 6:1.



SAIAH had never had that kind of vision before. Most certainly he had had spiritual experiences, but never one in which the Lord was so exalted in overwhelming glory. And the strange thing is that the vivid vision blazed upon him through the pall of the blackest night. His ambitions had been dashed in disappointment; his life was lying in confusion. Uzziah had fallen, he who was "the pillar of a people's hopes," and it seemed as if the chariot of progress was irreparably overthrown. And it was in that dark hour, when the glory of Uzziah had vanished in death, and when Isaiah's own prospective glory had faded away, that the glory of the Lord arose like the rising of the sun after a black, tempestuous night. Isaiah had been too entirely engrossed with the human side of things. Now his eyes were turned to the divine side of things, and he began to live and serve in the consciousness of the glory of the Lord. "I saw the Lord, high and lifted up."

And that is surely one of the purposed ministries of apparent misfortune and disaster, to open out the divine side of things and to unveil the heavenly glory. And, indeed, we may say that the seeming failure is no failure at all if it uncover the divine; the calamity has then become the medium of a greater triumph. Ellice Hopkins was called upon to walk rough roads where, for miles, grinning defeat was her constant companion. Her life had been turned to a crusade whose conditions she viewed with repulsion. In the early stages of the unwelcome journey she lived under an irritating sense of personal ignominy and humiliation. And then there came the unveiling! She wrote these words in after days: "My long experience in the Valley of Humiliation has effectually rid me of the longing to see *my* glory!" She had been ravished by a vision of the glory of the Lord, and all smaller fears and resentments had faded away.

When our troubles destroy the yearning for our own glory they have been converted into the ministers of spiritual growth. The apparent rotting of the flax, when it is thrown into the seemingly unfriendly tanks, prepares the stronger strands for finished webs. And when our vanities, and our self-gloryings, rot away in the waters of hardship or affliction, we may be sure that the bitter waters have ministered to us as the veritable waters of life. When "my glory" changes into "Thy glory," and when we are led to pray, "Show me Thy glory," the valley of Anchor has become a door of hope.

And that is how we may test our trend and our progress. Are our little gloryings fading away in the presence of something brighter? Are the mere stagelights and the limelights going out? Is ambition changing into aspiration? Is sight becoming insight? Are we seeing behind the veil? Are we catching the vision of the divine side of things, the glory of the Lord? Is quest of personal glory changing into prayer and worship, and consecrated service? Are we finding our God in the night? Do we see Jesus walking across the troubled seas? "In the year that King Uzziah died he saw the Lord!"

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The world is hungering and thirsting for a gospel of power, for a man-sized denunciation of sin with a Godlike love for the sinner. It sees the vanity of fine luxurious church paraphernalia. It is dying for the message of truth, so strongly borne on the wings of the Holy Spirit that the mist of doubt, the delusions and snares of higher criticism, the compromises with evil of the present day, will be driven out of the minds and thoughts of our people.

Let the church be aroused, and it will draw all men unto it. Neither eloquence, nor fine music, nor great learning, nor fine-spun theological theory, nor elocution, nor any such thing, can in anywise take the place of the simple gospel preached with the power of the Holy Spirit and lived day by day by his upholding power.—*Richmond Virginian*.

Prayer Meeting Service

May is a month of budding possibilities. Nature yearly reveals marvellous developments from small bulbs and seeds. The mind of man knows no limit of growth. The soul being more of the nature of God, has yet greater possibilities of growth into Godlikeness.

"GROW IN GRACE"

2 PETER 3:1-18.



GROWTH is lovely in Nature, especially in Human Nature; and the growth of mind and character is far higher, and more beautiful than that of the body. God has made the earth and man's body the matrix for the germinating of immortality in loveliness and in service. The highest part of man is his spirit, which links him with God, and to this, growth is essential. So Peter counsels us to grow.

Many are stunted in their spiritual growth, continuing to be babes in Christ, needing milk, diluted, and sweetened. The Church is thus paralyzed. The Kingdom of Christ crawls where it ought to leap like a gazelle. Why? The soul is neglected, while the body is glutted.

Remember the source of life; and think much of the Holy Spirit. Cultivate the fellowship with God, by reading God's Word, by prayer, by practising the habit of immortality, conscious of His presence. Be prompt to obey conscience, holding the "still, small voice" inviolate.

Grace is favor, of your fellows, of God, through the kindly life, thoughtful, avoiding offense, in imitation of Jesus Christ. This brings true knowledge, experimental, practical, inspiring, uplifting. Head-knowledge is worth little, compared with that of the heart and the soul. "Knowledge puffeth up; but love edifies," builds up. So will you grow in the love of worship, private, family, public. Worship is an "acid test," which brings the supreme joy of knowing Christ in service, for Humanity. The love of souls, in the name of Christ, in the mind of Christ, becomes the passion of life, enduing us with eternal youth.

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"SEEING THE INVISIBLE"

HEBREWS 11:17-40.

This is an age of wonderful growth, because we are learning to see the invisible. Electricity is known by its

achievements, and invisible gasoline vapor and air is its willing handmaid. Science deals with truth, suggested by visible expressions. Seeing the invisible is also the secret of human greatness of character. Moses learned the secret.

Jesus during three years of His ministry emphasized the invisible. When He turned the water into wine at Cana of Galilee, He used the hidden power of the grape-wine. He healed by His invisible power. He lived in a real consciousness of the Father's presence. He instituted the Church to look after the claims of the invisible, which is too often forgotten by those under the thrall of the material. True spiritualism will strengthen the Church and our love for the certainties of Divine Revelation, the Bible. Worship is realizing the invisible. Faith in things not seen as yet has characterized the great men. James J. Hill saw the possibilities of the prairies of America, as Sir William van Horne did of Western Canada. Religion is exercising our faith in greater things, the eternal welfare of the soul, and the present and future good of society. We may see and feel the invisible in the troubles of life. Mrs. Coulter was willing to take the ether as soon as she knew that her own doctor had come to the hospital; though she did not see him. In the work of life, in social reforms, in politics, we should see Him Who is invisible. St. Gaudens in his statue of Phillips Brooks, places behind him and towering over him the Divine presence. The realization of the Invisible grows upon us, taking fuller and fuller possession of our every thought and act. It becomes a kaleidoscope of spiritual glory. "We wait for the Saviour, Who will fashion anew the body of our humiliation that it may be conformed to the body of His glory."

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"ALPHA AND OMEGA"

REVELATION 1:1-8.

God is the Alpha and Omega of our life, the beginning and the end, with all between. Our life came from God, will go to Him, and now is inseparable from Him. This overwhelming truth is not seen by everyone. It is of paramount importance to God and to us,

especially to us. For us it is the secret of happiness and success for life and for the Kingdom.

Man was made for God as the bird was made for the air, and the fish for the water, and the eye for light. The soul apart from God is out of its element, and cannot rest. Hell is the outer darkness, without God.

Man finds himself when he finds God. He awakens, like a new-born. Until he awakes he "goes on all fours;" but then he lifts up his face and sees new powers of mind and soul, sees his duty and his destiny. Man finds his work in coöperation with God, also his worth. God made the eye for beauty, the ear for music, the heart for love, and the soul for the will of God. That is man's function. God has tried to work with man all down the ages, hiding in Nature so many wonderful powers, challenging man by thunderstorm and by disease, and inspiring him by the beauties of earth and sea and sky. God would work with us in improving the material and moral conditions of society. We must restrain the wicked, care for the weak, and foster a healthy public sentiment. Man has done his little; and God has given the triumph over slavery, the liquor trade, and vice. This is but a token of the future, for God is all in all for all good. Heathenism must wane and vanish. In the beginning was God; in the end, God. Such is human life.

Jesus answered the cry, "Show us the Father." He is the answer. Christ is the revelation of God, as far as a human life could reveal the deity. Thus Jesus becomes to us the alpha and omega. "No man cometh unto the Father but by Me." Abide in Christ. He is our life, its sufficiency and its efficiency. He can make even a small man the key to any situation.

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THE BEST IS YET TO COME

I JOHN 2:20-3:2

The ancients looked back to a golden age; but we look forward. Lot's wife looked back; but Jesus Christ looked forward. The details of the future are not disclosed, but we know that, if we follow Christ, life will become richer and more beautiful beyond every hill and around every turn of the road.

Seeking good on earth, we get more than we dream. Christopher Columbus

tried to find a new way to India and China; and instead he found a new world. The Puritans came to America to be free; and they began a new nation, which was to become the world's greatest republic. We follow Christ in service and we grow into a nobler character. Spending our life for Christ we become stronger and more efficient. Striving to get others to enlist in the army of the great God, we double our own blessedness.

The good we try to do for Christ and Humanity on earth is an index to the life we shall live in the eternal ages. We sow the seed in this life for the harvest of eternity. In Heaven we shall sing the songs that we try to sing on earth. In true worship and life we begin a fellowship with God, while we are still in the flesh, which hereafter will burst forth into undreamed glory and joy.

We have in recent years heard much of vandalism. Is death a vandal? To destroy the body is infinitely worse than to destroy a stone cathedral; but death is no vandal. Death is sent by God to tear down a tabernacle of disintegrating clay that He may build up a spiritual house, eternal in the heavens. Here we suffer grief and pain. The body is continually humiliating us; but the life after death will ever exalt us. The body of our humiliation shall become like the body of Christ's glory.

Already we are called the children of God; and such we are, but only babes and little children. This life is our minority; but at death we lay aside the garb of the nursery to assume the robes of eternity.

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A Month's Lesson--Topics for Mid-week Meetings.

In the use of these lessons, the pastor or other leader gave out the texts to those of the audience who would take them, each person hunting his or her text and holding it until called for. When called for and read, the leader or the one having the text would remark upon it. In this way the related texts gave unity of thought to the meeting, while the different remarks gave variety.

Lesson, Col. 3:1-17. Topic, Living with Christ. How? Where? Text, Rom. 14:8. Par. Texts, Rom. 8:12, Gal. 3:11, Rom. 8:13, 1. Pet. 2:24, Rom. 14:8. Gal. 2:20, Heb. 12:9, 1. Pet. 4:2, Heb. 13:18, Rom. 6:8, 2. Cor. 13:4, 1. Thess. 5:10, John 14:19, Rev. 22:5.

Lesson, Luke 5:1-11, Topic, Our Call-

ing. Text, Eph. 4:4. Par. Texts, Phil. 3:14, 2. Tim. 1:9, Heb. 3:1, Gal. 1:15, 2. Thess. 2:14, 1. Pet. 2:9, Gal. 5:13, 2. Pet. 1:3, Rom. 1:7, 1. Thess. 4:7, 1. Cor. 1:9, 1. Tim. 6:12, Rom. 1:1, Rev. 17:14.

Lesson, John 8:33-47. Topic, Who are God's children? Text, Rom. 8:17. Par. Texts, Matt. 13:38, 1. John 3:10, Rom. 9:8, Eph. 2:2-3, Gal. 3:26, Gal. 4:5,

Rom. 8:15, John 1:12, Rom. 8:14, 2. Cor. 6:17-18, Matt. 5:9.

Lesson, John 15:1-16. Topic, Growth and fruitfulness prove Christian life. Text, Mark 4:30-32. Par. Texts, Matt. 7:16-18, Mark 4:20, Luke 8:15, Col. 1:10, Jas. 3:17, Phil. 1:11, 2. Cor. 9:10, 2. Pet. 1:5-7, 2. Pet. 3:18, Eph. 4:15, 1. Pet. 2:2, Eph. 2:21, Luke 13:7.

Sidelights

A SATISFYING RELIGION

There is a religion which is satisfying. I will call your attention to four features of it.

First, a sense of the conscious favor of God. You feel that God loves you, that He holds you in his arms.

Second, the consciousness that he has made you good. If the world pours into your lap all its wealth and honors you would still be a miserable creature unless you knew that you were good and honest and true and pure.

Third, the consciousness that you are doing your duty to the Lord and to those about you.

Fourth, the assurance that all is going to be well. There may be difficulties in the way now; but if we have the assurance in our hearts that all will be well in the end, it will bring satisfaction.

And this satisfying religion you can have without money and without price on the simple conditions that you go right down and submit yourself to Christ, believe in him and trust in him.—*General Booth.*

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EVANGELISM: IS IT DEAD?

We hear that the old Evangelism is dead. But a moment please. We can't expect the old Evangelism to have its effects on the people unless we give it a chance. But how is it possible to give it a chance unless we have the old Evangelistic passion, the old faith in it, the old belief in its urgency, the old expectation from God, the tears and anguish with which the invitations of the old Evangelism were once proclaimed. That is what we mean by giving it its chance.

It is quite fair, or even true, to say that the old Evangelism is dead, that it no longer has power in it if we preach it without unction? No, in that event the

test is not of the old Evangelism but of ourselves. Is it not possible that instead of the old Evangelism being dead, it is we that are dead; that the dead thing is in fact not the power of God, but our faith, our weeping, our yearning to see salvation come, our praying all night that it may come. If these be dead, why mock God and the power of God by hiding behind such phrases as "the old Evangelism is dead?" Far from it. Look elsewhere. Yes, let us search our own hearts, and call from the grave that is in them our own faith and pain.—*Central Christian Advocate.*

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POWER OF A CHRISTIAN

Some men are afraid of being too religious. What we need to-day is men who believe down deep in their soul what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross; but you must be filled with the Holy Ghost. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? "One shall chase a thousand, and two shall put ten thousand to flight." It takes about a thousand to chase one now. It takes about a thousand Christians to make one decent one now. Why? Because they are afraid of being too religious. What does this world want to-day? Men—men that are out and out for God, and not half-hearted in their allegiance and service—*D. L. Moody.*

THE GREAT MIRACLE

Sir Isaac Newton had a great intellect, but when he thought it necessary to cut two holes in his barn door—a big hole for the big cat and a little hole for the little cat—then he did not display any great amount of genius. Establish the great miracle, and the lesser miracles will take care of themselves. If the resurrection of Christ took place, then all the other miracles become possible, and the history of the Christian Church is exactly what you would expect; if it did not take place, then Christianity, the most stupendous fact in history, stands to-day confessedly upon a falsehood, inexplicable, and with no possibility of a solution. Now whether it is easier to believe that Jesus did not rise from the dead, or to believe, in virtue of the congruous history following the story of his resurrection, and of the specific testimony to the resurrection, and the antecedent presumption in favor of his resurrection, that he did rise from the dead?—*Francis L. Patton.*

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SERVICE

To serve is to fulfill the purpose of our being; it is to be great. No being can ever touch greatness which evades the purpose of its existence. The purpose of our existence is to serve. Thus alone do our human powers fulfill themselves and put on their full strength and glory. In rendering unselfish, self-sacrificing service, ingenuity is quickened, sympathy is enlarged, charity grows more radiant, ambition is transfigured, *ennui* is destroyed, hope smiles like an angel, and with the increase of strength comes an increase in delicacy and fineness which renders life more beautiful and attractive.

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RESIGNATION

Resignation to the will of God is the whole of piety; it includes in it all that is good; and is a source of the most settled quiet and composure of mind. Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into his; when we rest in his will as our end, as being itself most just, and right, and good. And where is the impossibility of such an affection to what is just and right and good,

such a loyalty of heart to the Governor of the universe, as shall prevail over all sinister indirect desires of our own?—*Joseph Butler.*

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IN TOUCH WITH CHRIST

Some people, like some trees, impoverish the ground where they grow. Others like the olive tree, enrich the soil which supplies them with nourishment. Get into the closest touch with him of whom it was said, "He went about doing good." You need the help of Jesus Christ to live a life that will be a joy to you and a blessing to others. He can be your strength and safety.

"Trying to run without a pilot," was the only comment of a captain as the passengers asked him about a wreck lying upon the rocks. Christ alone can keep you from making a shipwreck of the soul. He alone can enable you to make the most of yourself. Prayer, Bible study, church attendance and Christian Endeavor will help you. If we would make the most of ourselves we must keep before us the perfect standard which God has given in his Son, Jesus Christ. We must study Him, make Him our daily companion, seek constantly His help, that we may grow like Him. We shall make the most of ourselves when we make Christ the most important One in our lives.—*Church Intelligencer.*

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INFLUENCE OF THE BIBLE

It was in a western city and a great convention then in progress had brought a multitude of people, filling and overflowing the hotels. To accommodate their guests hotel managers had to resort to "doubling up," and this put five traveling salesmen into one large room where there were three beds. When the men went up to their room one proposed that they have a game of cards before retiring. One of the men said that he had some writing to do, but would not hinder the others if they wished to play. When the man who proposed the game went to bring the table he found a copy of a Gideon Bible lying on it, and turning to his friends, he said, "When I must remove my mother's Bible from the table to enjoy a game of cards I will not play." And so the game was not played.—*Albert M. Billingsley.*

Being Filled With the Holy Ghost

"The flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye (otherwise) would" (Gal. 5:17). In the best men there is a tendency to do certain things they ought not, but the more they are filled with the Holy Spirit, the more it is true of them that they are kept from doing what otherwise they would. When I was a boy, I used to go to the Polytechnic in London, where my favorite diversion was a diving-bell, which had seats around the rim, and which at a given time was filled with people and lowered into a tank. We used to go down deeper, deeper into the water, but not a drop of water ever came into that diving-bell, though it had no bottom and the water was quite within reach, because the bell was so full of air that, though the water lusted against the air, the air lusted against the water, because air was being pumped in all the time from the top, and the water could not do what it otherwise would do. If you are full of the Holy Ghost, the flesh life is underneath you, and though it would surge up, it is kept out.—*Dr. F. B. Meyer.*

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SAFE LEADERSHIP

The much-praised optimist, although to be admired, is not a safe guide. He tells us all is well, when it is not. He fails to see the pitfalls, and urges us forward and we fall into them. Likewise the pessimist, although shunned and berated, leads us to be overly cautious. Under his influence we hopelessly sit down for fear we will fall into the pit, when there is none. The cautious leader who watches, waits, and withal is patient, expecting the world to move forward, is always most trustworthy.—*West. Christian Advocate.*

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FAITH IN GOD

Have you such faith in God as makes for contentment, confidence, and serenity? If there be anything incurable in your circumstances, are you satisfied that it is for the best? Are you among those who love God, toward whose highest interest all things conspire? They who climb the Mount of God come out of tribulation; they pass through successive climates and temperatures, through lands of wonder and over ground that

has been broken by flame and earthquake, but when they reach the summit, and from some peak of the eternal world look down at length upon their life-pilgrimage, they shall be satisfied; they will see how all things have indeed worked together for their good.—*J. Sparhawk Jones.*

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SAFE STEERING

Danger is doubly dangerous when we do not know that it exists. A concealed enemy has a deadly advantage. Years ago a Pacific steamship went down off the coast of Alaska by striking an unchartered rock. Four hundred lives were lost. A man who was able to swim ashore through the numbing slushing ice, saving himself and another, told later of the criticism that was expressed, after the accident, because there were any unchartered rocks in that course. There are no unchartered rocks in our life course. God has made the chart; it is our Bible. Better still, we may have on board and in undisputed control all the time a Pilot who has been this way before and who knows all the rocks and perils. God has done all that he can to keep every human life from ever knowing the meaning of the word "wreck." And He has done enough. It is for us to decide whether we will accept his guidance and safety.—*Sunday School Times.*

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Does More Than the Law Requires

Christianity is a plus religion. It fulfills the law, not in the letter, but in the spirit, in the sense that it does more than the law requires. It raises the question, "What do ye more than others?" The aim of the gospel is to enable men to do what in themselves they are not able to do. On the other hand, legalism, which historically is Pharisaism, is a straining to meet only the letter of the law. It weighs and measures everything and tips the balance on the small side. Exacting the last jot and tittle for itself it gives no more than the letter of the law requires. Christianity, being inspired by love, is a spontaneous outflow of good will in service and sacrifice, not in accordance with the letter of the law, but the spirit of the gospel. This is what Jesus meant when He said: "Go the other mile also," when that demand is made upon us by the government authorities.—*John R. Nichols, D.D.*

OUR SERIAL When Elijah became
Mayor of New York

By JAY BENSON
HAMILTON D.D.

PART III—THE BATTLE OF THE GERMS

Chapter 6—The Sacred Vaudeville.



MOLLIE" was her nom de plume. Her real name was Miss or Mrs. ———, either or both. Sometimes it was one and sometimes the other. She was charming as either. She was young, beautiful and smart. The last adjective has many meanings, largely dependent upon the viewpoint. A woman correspondent of the *Journal of the World* must be smart from all viewpoints. "Dollie" was a star of the first magnitude among the Bohemians of Manhattan. A graduate of one of the most exclusive colleges for women, she acquired a taste for journalism by one year's experience in editorial work upon the college paper. She exhibited the journalistic ability which won her position upon the staff of the *Journal of the World* by editing one college paper. It was fittingly named *The Dart*. Judged by its contents it might have been appropriately named "The Lance," but it was spoken of by the few who were unfortunate enough to have read it, as "The Dirk." It appeared only once and that was after commencement. Had it appeared before, the number of girl graduates would have been one less. There was a serious purpose sternly considered of attempting to establish a new principle in college administration by recalling a diploma already granted, but sober counsels prevailed. "Dollie" was able to hang over her desk, in her bachelor's suite, a neatly framed sheep-skin certificate of her well-earned, though much periled, honors.

The Dart, as first conceived, was but a school girl's lark. But the spirit of mischief, like most dangerous passions, speedily grows by what it feeds upon. The single issue, which was summarily confiscated and destroyed, was scandalous in the extreme. The caricatures, the pretended revelations of the misdemeanors of college life, nominally related episodes of the student body threw indirectly and most shockingly, sidelights upon faculty frailties of the broadest burlesque character. Many of the occurrences reputed to be sober history, suggested actual incidents that would bear a very cruel interpretation. Yet the work was done with such wit, skill and audacity that the sufferers who writhed were forced to laugh until they cried. One of the precious surviving numbers, by a process of mysterious legerdemain, reached the editorial lock-box of the *Journal of the World*, and "Dollie," by special invitation, became the star correspondent of the woman's page.

She was rarely ever seen at the office. She was only "Dollie" to compositors, reporters, and even the sub-editors, few of whom had ever seen or met her. She was a special of the various chiefs and yet had no specialty. She was a first-nighter at the theatres, but never neglected the "at homes" of the fashionable world. She bet on a horse race and devoutly worshipped at a church of high degree, with but a few hours between the two acts of her professional drama. In either she was only worshipping her idol, the *Journal of the World*. Gifted with a power of mimicry that would have made her fortune on the platform or stage, she possessed a skill of "making up" that made it possible for her to cheat her own mother. At an hour's notice she could become a ragged, dirty, tearful beggar-child at a street corner; or in full evening dress, pose as the belle of a dazzling ball in honor of the president's inauguration. Her romances were as numerous as her disguises. An unfortunate victim of "the pipe habit," she discovered and revealed the dangerous opium joints of the city; a victim of alcoholism, she found out by instinct the secret wine rooms which flourished as secret annexes of several tolerably well-known department stores. She ended a prolonged period of dissipation by a retreat to a gold-cure hotel for women, and discovered among the patients some who bore the names of noted families of the upper world. The neglect of hospital nurses, the abuse of almshouse employees,

ascertained by a short term in each, she counted as but trifling incidents. She was now resting from her last assignment during which she had spent thirty days at Blackwell's Island as a common drunkard.

A note from her chief disturbed her vacation by assigning her to her most difficult and dangerous duty. She had hitherto only skirted along the borders of irreverence and sacrilege. Now she was commanded to blaspheme. She had read from her Bible, found only after a long and wearisome search, all she could find about the unpardonable sin. She had felt not a few chills of terror as she pondered over the warnings against making light of divine things. The very audacity of the assignment determined her to accept it, even in the face of missing the chance of forgiveness for her many sins.

If was only a very commonplace affair after all, she finally decided. To attend a religious meeting, conducted by a crank, and lash the hypocrites by satire and caricature, was not a crime. The longer she considered it, the more convinced she was that it was a sacred duty to the public. This feature of the assignment enabled her to stifle all self-reproaches and finally become quite heroic in her purpose, at any hazard, to rescue divine things from unholy profanation.

The notice of the assignment read:

"Dear Dollie:

As if it were not enough to have Lent a few days in the year, an effort is being made to make it last forever. You must stop it. A band of Old Maids, who call themselves "The White Sisterhood," are holding parlor revivals. They pretend to pledge the women of the fashionable world of Manhattan to agree to live by the Golden Rule. There is something concealed in this scheme. You are the best person in the world to discover and reveal it. The founder of The Sisterhood will hold A Sacred Vaudeville at No.—, Fifth Avenue, tomorrow at 4 p. m. As you have just returned from a thirty days' retreat, you ought to be able to do the occasion justice. You know what the Journal of the World wants. Take all the space you need. The illustrations are already in hand. The vaudeville is very select, not only in the performers, but in the audience. Penitents are admitted only by card, and but a limited number are issued, and all in the handwriting of the hostess herself. Discretion and courage are necessary, but you have both and we know you will win. The reward will be in proportion to the effort and result. *Get in without a ticket.*"

The number of the residence made Dollie gasp. She knew that none but those personally well known to the hostess would be invited. There was no possibility of getting a card. To get in without one was just as impossible. After one hour spent in silent meditation, "Dollie" began to smile. A few moments more of silence and, as if shocked by electricity, she sprang to her feet and exclaimed:

"I will go as a White Sister. My Lady Superior will be too kind to dismiss me if I arrive before she does, even if she believes me an intruder, as she will certainly know I am an imposter."

A dainty, demure, little maiden, not yet out of her teens, clad in snowy white, a vision of innocence and purity beyond compare, was the vision "Dollie" beheld in the great mirror when the "make up" was completed. She scanned the costume with the eye of an expert, to see if by any possible mischance anything had been omitted. She blushed rosy-red as she recalled the shameful trick by which she had won the opportunity to steal the costume.

A ragged, white-faced child staggered along the street as if half demented with pain and grief. She gave a little gasp and fell at the feet of Miriam Lee in such a dead faint that it required a strenuous effort to revive her. Miriam at first commanded the crowd which quickly gathered, to carry the sufferer to the Castle.

"No! No!" cried the child almost in a delirium. "Let me rest a bit and I will go home."

Miriam unsuspectingly had the little one taken into the nearest drug store. It was fully an hour before the girl had recovered sufficient strength to be permitted to go home. She passionately repulsed every proffer of company or assistance and at last staggered away, maintaining the appearance of utter exhaustion and deathlike whiteness until she felt secure from notice. When she had escaped from the gaze of the curious crowd that persisted in following her, by dropping into another drug store, she requested the proprietor to telephone for

a cab, and was swiftly hurried to her bachelor suite. The cabman opened the door of the cab to carry the sick child to her room. He was startled to be met by a self-possessed young lady, neatly dressed in black, with hair adjusted, whose luxuriant tresses were covered by a jaunty little felt derby, with a dashing red feather. The curtains closely drawn had transformed the cab into a dressing room, and the ragged dress and shabby shoes, rolled into a scanty little bundle, were carefully concealed under the footrug. Thanking the astonished cabman with a ravishing smile, she handed him double fare and sprang to the sidewalk and ran up stairs two steps at a leap.

A customer summoned by telephone was soon engaged cutting and fitting the garments after the fashion of "The White Sisterhood." The hour of helplessness had been well spent. Eyes, half closed, were preternaturally keen and quick. They had captured every hint needed to reproduce a perfect fac simile of the white uniform. Little wonder that even hardened "Dollie" blushed as she remembered the tender words, the gentle ministry of the sweet-faced woman who held the suffering child in her arms and comforted and caressed her with the loving touch of a mother. As she saw her cheeks, she tried to smile as she murmured to herself: "It was too bad; but it was the only way. I just had to have it, by fair means or foul. It was disgracefully foul, I know, and proves that I have reached about the last round of the ladder that reaches down to the pit. I am sorry and ashamed that even now I have half a mind to give it up."

The bell rang and her maid said: "The cab is at the door."

A quick glance at the little clock upon her dressing table showed she had scant time to reach Fifth Avenue before the hour for the meeting. With nervous haste she dashed down the stairs to the street and was driven rapidly to the appointed place. Glancing at her watch she saw she was a minute too late. The service had already begun. Trusting to the good luck that had always aided her in her most desperate adventures, she alighted from the cab and ascended the steps of the house. The maid at the door admitted her and accompanied her to the parlor. When "Dollie" entered the room she found every seat was occupied. The invited guests were all present and no provisions had been made for more. The delay was but a second or two, but in it "Dollie" lived a lifetime. The first glance at Miriam's eyes revealed that she was detected. The blue eyes flashed, and the cheeks were faintly tinted, as Miriam saw in the dainty vision framed in the doorway the shabby, fainting child of yesterday. One glance took in the costume which revealed the purpose of the deception the day before. The stern look in the face was transformed into a tender, motherly glance and smile, as she said in a low, sweet tone: "Take my seat, my sister."

It required an appalling effort for "Dollie" to steady her nerves enough to enable her to make her way through the crowded room to the seat of the leader of the meeting. Her hand trembled like a leaf as Miriam clasped it in her warm, friendly grasp, and seated her by her side.

The service was resumed as if nothing unexpected had occurred. It was so simple as to seem commonplace. It began with a hymn, which was followed by a song from Miriam, of such power as to thrill and melt every heart. A few passages were read from the Scriptures. A few words were spoken by the leader. They were tender, womanly, loving words, suggested by the Holy Truths which had just been read. A music box of exquisite beauty accompanied the speaker with strains of melody, soft, entrancing and almost divine. The picture of a city, a world inhabited by men and women who were true and pure and good and loving, living in accordance with the Golden Rule was painted with such vividness that every woman sighed and then wept and then laughed. All who were willing to aid in realizing the divine picture were asked to accept and wear a tiny, snow-white ivory heart upon one side of which was inscribed in gold, "Whatsoever"; on the other side, "As." The first to accept the badge was "Dollie," whose eyes were swimming, and whose heart was ready to break, as she whispered, with an effort suppressing a sob: "Forgive me!"

Miriam and "Dollie" rode home to the Castle together.

The Journal of the World, the following day devoted a whole page to "The Sacred Vaudeville." It was eloquently written and lavishly illustrated. The exterior of the house from a photograph, the interior drawn by an artist, from his imagination, the portraits of Miriam, the hostess, and a half dozen of the guests, stolen by means of a fabulous bribe, from a photographer, the carriages at the door, and some other striking inventions, were great aids in floating the sensation of the hour. "Dollie" did not appear in the picture. She did not furnish a line. A scraggly, uneven, almost undecipherable note, blotted as if by great splashes of tears, was her sole contribution to the Journal of the World. She wrote: "I did not dare do it. I can never write for you again. I have joined 'The White Sisterhood.'"

The Journal of the World resented bitterly the loss of "Dollie." Possibly it was that feeling, as much as a desire to rebuke cant, that prompted the editorial commenting upon "Religious Fakes and Fakirs." The editorial contained these paragraphs:

"It is most refreshing to observe the new fad in certain most exclusive society circles as the result of 'The Sacred Vaudevilles,' now quite frequent in a number of our most aristocratic homes. Humility is the sweetest affectation. Nothing is more modest than the modest pose. Anything like a boastfulness proclaims distressing ignorance of the fashionable point of view. On the other hand it is not good form to decry the possessions, appearance or actions of others. The former fashion of critical and cynical comment is hopelessly out of mode. The mark of the smart set is spreading the mantle of the most amiable charity over everything and everybody.

"There is never a word of criticism or disapproval heard from any source about any person. In the language of these faddists all the women are perfectly beautiful or charming, while the men are most attractive and handsome. All the parties are perfectly delightful, nobody is ever bored and the most unremitting good humor and charity are exercised continuously. Any person who happens to speak unpleasantly or critically of another is heard in chilling silence or compelled to defend his opinions in heated argument.

"What all this genialty and love for their fellowmen may mean, nobody can tell unless the new manner is so distinctly the mode that nobody dares to talk as he or she may feel. Of course, nobody believes that these remarks and admirations are really genuine. There is merely a new style, which is luckily a little pleasanter in its results than its predecessor. Carping, fault-finding, and criticism are not likely to be heard soon in society. And to be bored is almost hopelessly out of date. These qualities are distinctly in bad form; enthusiasm and loving kindness are very much in style."

(TO BE CONTINUED.)

* * *

A CALL FOR A POSITIVE FAITH

The destructive criticism, which is but the offspring of a materialistic philosophy, has had its opportunity. Universities welcomed it; publishers thought they saw a harvest in sight in the publication of the vagaries of the new theology, and the popular ear gave a favorable hearing to the done-over theories of an almost-forgotten infidelity. Reverent scholarship has respectfully heard the blatant claims of exponents of "assured results," with their Babel voices, and has quietly asked, "What have you to show as the fruit of your labors?" The "advanced scholar" has been much embarrassed by this unforeseen inquiry and could only reply that such a question was really impertinent. True, some have ventured to tell us what will happen when everybody attains to advanced scholarship; the fact yet remains that the whole system finds its exposure in the wastes of a barren desert. It begins and ends with a mutilated Bible, a discredited revelation, and supplies nothing in its place.—*Presbyterian of the South.*

The Wise Man's Birthday

A Parable after the Fashion of Safed the Sage.

BY M. W. HERBERTUS.



NOW it happened once upon a time that there dwelt in the City of Cantabrigia a wise man. And he was Human; for he was fond of the Berries that are called Blue, and he ate thereof in the Season that is called the Good Old Summer Time and inwardly rejoiced thereat. And he did this for many years; for he sojourned in the Heated Term where grew the bushes that bear the Berries called Blue. And the woman with whom he dwelt was named Blueberry Queen; for she had waxed diligent and most skillful, in raking the berries from their abiding place with both her hands. And she did place them in Jars of Glass that they might arrive in Safety and Sweetness in the city, for use in the days when sunlight is scarce.

But it came to pass that the world was convulsed with a great war, and no longer could Blueberry Queen gather the berries from the bushes thereof; for, lo, her younger son was engaged therein, and her elder son was diligently preparing to do his bit where it was hardest and least appreciated. And the wise man must needs do his bit also. So he gathered to himself a garden fork and a hoe and a rake and other things which husbandmen make use of, and he did turn over the soil of his back yard and proceed to raise beans and other plebeian things wherewith to fight the Hun.

And the price of food soared to unseemly heights, so that the Berries called Blue became prohibitive. And the jars that contained them grew few in number till they vanished away. This was lamented by the wise man; for it had become the custom that Blueberry Queen, on his natal day, which was midway between that of Abraham the Emancipator and that of George the Father of his Country, did skillfully concoct a delectable dish, whereof the parts are a plate that is deep and an upper and a nether crust and a stuffing that is blue and juicy and sweet. And the name thereof is pie.

And the wise man awoke, and, behold, it was his birthday. And he said within himself: "There will be no pie today; for, verily, the last jar hath been consumed; but I will forget it and wear a joyful countenance and make no mention of the day, and I will play tunes merrily on the wringer for Blueberry Queen; for, lo, she hath had much company, and no one can be had for love or money to freshen up her linen." And he did so. And, behold, the day passed right joyfully; for his Younger Son did leave a birthday greeting upon his desk, and his sister and his daughter did send greetings through the post, and his wife did bestow upon him a kiss as a reminder of the day, and his married son did bid him all hail by the talkwire, and he did much work in his study because his heart was merry and things did go with smoothness and despatch.

Now, it happened on that day that his younger Son did go to a banquet, so that he and Blueberry Queen did dine alone. And the repast was simple and of a plain sort; but it was good, though he saw no signs of any keystone to the dinner arch, the name whereof is dessert. And he thought within himself: "Verily, Blueberry Queen hath had much to do this day, and it is unreasonable to expect dessert in consequence, so I will rest content with what I have." And he did so and ate heartily and rejoiced and gave the house a good name.

Now, it so happened that Blueberry Queen did have a fair kinswoman, whose grandfather was her mother's cousin. And she had been to the land of the Berry that is called Blue. And she had diligently gathered thereof and had then placed the berries in jars of glass and had brought them to her city. And she knew of the wise man's weakness for pie with a blue inside portion, and she made haste to say: "Go to, I will bestow of my berries in the season when all men do make gifts to one another; for, lo, Blueberry Queen hath been good to me, and mayhap, I shall find further favor in her eyes. And I will give her of the kind called 'high,' which are the very choicest of the lot." And so it was, and Blueberry Queen did conceal the jar in the closet beneath the stairs. She made mention

of the matter to the wise man, but he lost his count, so that he supposed the berries gone when a pudding of blue regaled him on another occasion shortly before his natal day.

Other complications were there also; for, behold, his elder son had taken unto himself a fair daughter of Eve, and she, too, had been in the land where grow the Berries called Blue. And she had gathered thereof. And she had been very diligent, and her jars of glass filled with Berries called Blue, along with many other jars of glass of like import, had been conveyed many miles in a gas-chariot, until they all reposed in the place which she had provided for such things. And she earnestly instructed her man that he should with much care—and with certainty—deliver a jar of blue for the birthday occasion. And he did so.

Now, Blueberry Queen did receive the jar with joy and gladness; for she did know for a certainty that the good man of the house was amenable to pie on occasions other than his birthday, and she accordingly rejoiced thereat. And when he had ended his tunes on the wringer and had retired to the seclusion of his study, she proceeded to execute certain fell designs in order that she might duly surprise the good man when he ceased to consider Anapaestic Archibulians and Dactylic Choerilians and Choriambic Phalaecians and Antispastic Dodecasyllabi and Archilochian Ithyphallics and Heroic Hephthemimere and other such like. And, verily, she did.

Now, it came to pass at dinner that he pushed back his plate as if satisfied and as if about to arise. With a motion that he understood, Blueberry Queen thereupon made haste to arise herself. And she disappeared into the darkness of the entry that is called "back," and she emerged therefrom with a pie of ample dimensions. And, behold, it was blue; for the stuffing did protrude in one place and proclaim its nature to the wise man. And he rejoiced, though he knew not how she had done it. And he partook of the pie that was built of the berries called "high," a full quarter—and then some. And there was still much left, and he lamented that his girth was small; for, verily, he was full! And it was a great birthday—and some pie!

And he lamented not, neither was he angry with himself that he had been reasonable and had thought of Blueberry Queen as well as of himself on the day that was distinctly his. Love maketh the heart merry; but, verily, selfishness bringeth no man happiness, doeth no good in the world, and cutteth no ice. Yes, that was surely some pie.

* * *

THE IDEAL

In an ideal world the individual would contribute all his work, all his thought, all his devotion, all himself, to the common good; and receive back from the common store whatever he needed for life, comfort, happiness and self-development and no more. This would be so because in an ideal world the individual would be completely unselfish, perfectly considerate of his neighbor, utterly devoted to the good of all.

This is the Christian ideal, the Golden Rule raised to its highest terms.

The only problem is to work this ideal out in practise. The characteristics of mankind which make self-preservation the first law of nature, self-gratification the instinctive reaction of man to his environment, selfishness man's incessantly besetting weakness, inevitably make the working out an interminable process.

When all men are instinctively and infallibly unselfish the Christian state will be here. But we shall get an approximation to that ideal long before that millennial time is reached. For every step in real progress that mankind makes collectively is on the road toward that far-off goal. If it does not lead that way it is not true progress but spurious.—*The Independent*.

* * *

God reigns in the hearts of His servants; there is His kingdom. The power of grace hath subdued all His enemies; there is His power. They serve Him night and day and give Him thanks and praise; that is His glory.—*Jeremy Taylor*.

Editorial

A Clever Scheme that did not Work



MEASURE that appears to have originated in the Library Committee in Washington, some time during the month of July, 1918, was subsequently brought before the Senate as a joint resolution. The resolution requested the President to issue a proclamation calling on the people of the United States to devote a minute of prayer at the noon hour each day until the close of the war "for victory for our cause in the existing war."

On its face this measure was a most commendable one. God was to be recognized as the needed helper in our day of trouble, and the people of the United States were every day to offer prayer for Divine guidance and assistance. But this should be noticed: the term to be employed to designate this prayer from all others, is the word "Angelus." Mr. Joseph Patrick Tumulty, the Roman Catholic private secretary to President Wilson, and Mrs. Gertrude Dodds Treher, of Hueiseme, California, also a Roman Catholic of considerable prominence, were found to have taken special interest in this rather new, if not revolutionary measure.

Anticipating the action of the Senate, the measure had already been favorably voted upon by the Boston Public Safety Committee, and we were told in the resolution "that the service was already being observed in the District of Columbia, and in other parts of the United States." In Secretary Tumulty's letter to Mrs. Treher it was stated that President Wilson "was pleased with the proposal."

Senator Myers, who offered the resolution, asked for unanimous consent for immediate consideration. Objection was raised by Senator Thomas, of Colorado, and the resolution accordingly "went over," which means that it was held up, but might be considered and acted upon at some later date.*

It appears from statements made that neither the Boston Public Safety Committee, nor the Senate Committee, fully apprehended what was involved in this Angelus resolution. For some reason not known to everybody, the resolution remains, not taken up.

While no Christian for a moment would have objected to a resolution asking the President to appoint a one minute prayer every day until the war should end, provided the prayer was offered to God in the name of Jesus Christ, yet when the prayer was designated the Angelus, the case appears in a very different light and suggests a reason why Mr. Tumulty and Mrs. Treher were so greatly interested in the measure that probably originated with Mr. Tumulty and other Roman Catholic officials.

All dictionaries define the Angelus to be a Roman Catholic prayer. It was known to be such by Mr. Tumulty and Mrs. Treher. Strictly speaking, it is not a prayer to God at all, but to the Virgin Mary. We hope not to be misunderstood. We respect and honor Mary as the mother of Jesus. No objection need be raised if one should say she is to be honored more than any other woman who ever has lived.

But on the other hand there is no warrant or justification in the teachings of the Bible for offering prayer except to God. If offered to any other being or person or in any other name than that of Jesus Christ it would partake of idolatry.

This scheme of Mr. Joseph Patrick Tumulty and Mrs. Gertrude Treher, however, did not work. We think Providence was against it.

But suppose the people should have been trapped in this Jesuitical scheme and peace had followed; would there ever have been an end to the outcry: The Angelus ended the war and brought peace on earth?

Nothing more impressive and inspiring could have occurred during the year 1918 than for the millions of our people to have paused at the noon hour, and

*For the foregoing facts see Congressional Records, joint resolution 1641.

with bowed heads and folded hands, have asked God to bless the Nation and bring a peace to the earth, provided the prayer was to God in the name of Jesus Christ.

It is a praying people whose God is the Lord, whose praying is made effective by a life of righteous living, offered in the name of the Lord Jesus Christ, that will bring peace to the now troubled world, be more benign and permanent than all the scheming and diplomacy of politicians, popes and statesmen, or than all the armies and navies of the world.—*L. T. T.*

Worship



AYS Sabatier: "Man is an incurably religious animal." Of all the religious feelings, none is more spontaneous than that which incites to Worship.

Every nation has its cultus, every heart its altar. Though the sacrifice may for a time cease to be brought, and the fire may burn low, yet the altar is there, and the ashes and the slumbering spark.

Only on the ground that the feeling of worship is connate, i. e. born in or with a person, can we explain the universal prevalence of religious rites and practices. And if this feeling be not directed aright it will go wrong. If there be not true religion there will be superstition, which is religion's disease, or there will be unbelief, which is religion's wrong side.

There is worship and worship. Charnock, speaking of the various modes of worship that have existed among the nations of men, says they have been "more provoking than pleasing." And Sidney Smith says that very much of that which passes under the name of worship is only "posture and imposture."

Just what is true worship of God? Jesus, talking with the woman of Samaria, gives some most illuminating teaching in regard to worship (Jno. iv. 19-24), telling in what spirit it should be rendered, but he does not tell in what true worship consists.

One way of arriving at an understanding of what worship is, would be to bring together out of the Scriptures all the passages where worship is spoken of, or where it is rendered, and then subject them to such an analysis as will make them yield up the idea that is common to them all: that would be the fundamental idea of worship. A good method of studying Scripture, surely. Since the English word "worship," in its noun or verb forms, occurs in the Old Testament 113 times, translating four different Hebrew words, and in the New Testament 78 times, translating twelve Greek words, it would hardly be feasible to exhibit this process in a magazine editorial. Perhaps a shorter and possibly satisfactory method can be found.

Philology often quickly leads to sane and accurate exegetical results. The word "worship" has descended from an ancestral Anglo-Saxon original, *wæorthscype*. The first syllable denotes worth, worthiness, excellence, and the second is a common suffix denoting state, office, profession or art. Accordingly, worship is the art of rendering or ascribing to an object its worth, worthiness, or excellence. *To worship God, then, is to render him the worth, worthiness or excellence that is his due.*

Two things, however, on man's part, enter into worship: one pertaining to the heart, the other to the head.

Christ, in his talk with the Samaritan woman, said that worship, to be true, must be "in spirit and in truth." "In spirit"—spiritual as opposed to mere formalism or ritualism. Whatever the form, the heart must be in it: the spirit must be the worshiper. "In truth"—sincere, without any hypocrisy or simulation.

With this right state of heart, a man must have an intellectual apprehension of God's worth, else how can he render him the worth that is his due? He must have not only an appreciation, a heart feeling, of his excellence, but a knowledge of his excellence; and the knowledge must come first, for feeling depends,

psychologically, on knowledge. Moreover, the character of the feeling will accord with the character of the knowledge. If the knowledge be vague, indistinct, the feeling will be vague, indistinct, and will tend toward superstition. If the knowledge be well-defined and clear, the feeling will be likewise. And we need to concern ourselves much more with the knowledge than with the feeling; for, since feeling is secondary, following knowledge, he who truly desires to know God's excellence will have, when that knowledge is obtained, a corresponding feeling awakened in his heart.

Worshiping, as to method as well as to substance, has fine illustrations in the oft-told story of the answer to the third question of the Westminster Shorter Catechism, "What is God?" The assembled divines were appalled at the task of attempting to define the Supreme Being. The youngest member of the Assembly, so the story goes, was asked to lead them in prayer for divine guidance. He began after the manner of his time (1643) with ascription "O God, thou who art a spirit, infinite, eternal, unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth." In those words they deemed their prayer answered, and they took them as the answer to the question, "What is God?" And surely here was worship, too, a rendering to God excellencies that are his due.

The Sunday-school lesson for March 21, 1920, was Rev. vii. 9-17, "John's Picture of Worship in Heaven." The white-robed, countless multitude "cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (vs-10), and the angels "fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and Thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen" (vs. 11, 12). What ascription of worth! Worship, indeed.

It is to be feared that in the public services of the sanctuary, worship is sometimes too much, if not entirely, lacking. People invitingly say: "Come, let us to go up to the house of the Lord, and"—not worship God, but—"hear our preacher." The eloquent sermon, the pleasing song, are good, very good in their way; but they are addressed to man. Address to God, head-and-heart rendering Him his due, should not be wanting.—*W. H. B.*

The Present Unrest in America



DISPLAYING his usual force and vigor, Mr. Samuel Gompers has recently called attention to the prevalence of greed in the United States and elsewhere. He implies, however, tacitly at least, that labor has not been tarred with that peculiar stick, although men are now demanding a dollar an hour for work that requires but little training and skill. If they have had five or six years of schooling, they feel entitled to ask more for their services than others are receiving who have been compelled to stay in school from seventeen to twenty-one years in order to fit themselves for their tasks. And then they wonder why the latter class are not sympathetic!

During the war a "Tech" man tried to hurry a riveting job on a much-needed gun deck. It was in one of the navy yards, mind you, but a riveter called him down: "Here! this aint no piece work." "No, but it's war work," said the Tech man and kept right on. When the armistice came, this same Tech man resigned, because he was not willing, when work stopped, to continue drawing pay from the government unless he earned it.

Over against that may be placed another fact—it is said to be such—regarding a Tech man. He was doing what he considered a fair day's work in that same navy yard: but an officer told him to slow up. When he remonstrated and assured the officer that he was not hurrying, he got the answer, so report has it, "Let up: this job has got to last three months."

One of these two men was of an enquiring turn of mind and, while working for the government elsewhere, incidentally discovered that the workers all had

knowledge of the fact that they did not earn what they got, for they salved their consciences by calling the unearned portion of their wages "soap." Moreover, they "had it in for the man" who was not willing to accept his portion!

Now, whatever else this may mean, it does not mean that such men have not been tarred with the prevalent greed or that they have not been near the stick that is used with that tar. Furthermore, it does not imply that the workers are all angels yet any more than the employers are all gentlemen wearing horns and hoofs. In fact, it is to be suspected that the workers are no more fit for the heavenly choir than their employers are. Indeed, any man may be a victim of greed, or a "soap-maker," if you will, by simply insisting upon more than is fair for what he does or what he sells.

It is not the fact that opportunity enables a man to get rich which makes him a profiteer, but the fact that he takes advantage of certain circumstances to exact an unfair return of profit, no matter how he does it or in what his returns or profits consist. The spirit of greed is the basis of all profiteering, and wherever such a spirit is manifested you will find a profiteer. He may not be conspicuous as such, but he will be one for all that.

Now, if any one supposes that unfair gain thus exacted will make a man either happy or contented, he has "another think coming." It never has and it never can. Nothing but fairness, or old-fashioned righteousness, ever satisfies or ever can satisfy, and unfair gain simply increases discontent. It must be so in the nature of things. We are made that way, and we cannot escape from ourselves or from our nature.

Over against these things consider for a second this unquestioned fact. Every member of the editorial staff of the CHAMPION is working for nothing or less than that, for Mr. Boyer is actually losing money on the venture and has been for some time. Nevertheless, most of us are happy in the service rendered, and Mr. Boyer would be if he got as much as we do! He does more work than any of us, though one member does read all the proof now to help out a bit, and he loses money besides! Why in the world does he go on with such an enterprise, when it is so unfair to himself? Read his tribute to his mother, and you will need no further answer.

There is a happiness in service that no mercenary man can ever know. His nature is too low to understand. There are people that you would not insult by offering to pay for a favor done you, and there are those who will ask for pay in case you mistake them for people of the other sort. They have none of the divine within them, and they do not understand. All they can see is what they will get out of it. Such people are to be pitied rather than blamed. It is their misfortune that they never know the nobler things of life.

If I tell on Mr. Boyer, some of you will thank me, and he cannot blame me overmuch. He is making each issue four pages longer than normal, so that he can omit the August number and engage in an outside enterprise to recoup his losses thus far. And he is not making any kick about his misfortunes in the matter either. Talk about a square deal! What do you call that? It makes the rest of us hump ourselves to keep up with the procession. Do you want to taste the joy of service? Well, do something to help Mr. Boyer keep going without losing money so fast that he wonders from month to month how much longer he can stand the loss and not close out the business.—*H. W. M.*

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Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep we wax and grow strong, we grow and wax weak, and at last some crisis shows us what we have become.—*Canon Westcott.*

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The Lord knows what they need; they know only what they want. They want ease: He knows they need purity.—*Rev. George Macdonald.*

Appraisement of the Higher Criticism



WE would call special attention to the article in the February BIBLE CHAMPION page 46, on this subject. It seems to leave nothing further to be said as to the real existence of any such entity as the Higher Criticism. We want, therefore, to second the up to date author's affectionate invitation to our beloved brethren in error, to "Come Off." We have hopes, yet we are oppressed with doubt.

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Back as far as the sixties or perhaps earlier, *The Independent* had in one of Beecher's "Star Papers" the incident of a New England family driving home from church one Sunday afternoon, when their good dog Noble spied a chipmunk and chased him into a hole in the stone wall. Of course the agile little beast quickly passed out on the other side and climbed a tree out of canine reach. But for years after, as long as Noble lived, whenever passing along that road, he would run to the empty hole and paw and bark furiously, just as though the long-vanished game were really still there.

The hole of the documentary-theory, so essential and even indispensable to the higher criticism, is empty. The game is not there at all. Noble's intentions were good, but he was utterly mistaken as to the existence of any *tamias striatus* animal within. We do hope, in the name of truth and sanity, the "scholars" will at once cease, now and forevermore, their demonstrations at the vacant aperture. Dear, dear brethren, Come Off.

Suicide and Modern Unbelief



MODERNISM, which includes many forms of unbelief, has been held more or less responsible, and with very good reason, for the increasing prevalence of criminality of almost every kind. We limit the inquiry in this article and confine attention to the suicide mania that we must from the Bible point of view, regard as a crime. And it is a crime, coming to be so common that even intelligent people are now giving scarcely more attention to death by suicide than to death by typhoid fever.

In the annual reports of several leading governments it is shown that during the last thirty years suicides have increased several hundred per cent, and in the last ten years the increase has greatly exceeded that of any other period of recorded history. In the last twenty-five years upwards of a million suicides have been reported in countries where suicide records are kept. In Germany this mania has shown itself among the school children. Before the late war the record shows that annually in Prussia alone more than six hundred persons under the age of twenty had taken their own lives.

Oettinger, a French Protestant writer, speaking of self destruction in France, said:

"Suicide has come to be considered a sort of religion. Not only does there exist in France a school of anthropology and of moral philosophy that recognizes suicide as demanded by necessity or duty, but the current organs of modern culture—arts, letters, and journalism—without exception, cooperate in propagating this idea."

In America, including the United States and Canada, there is in some respects a showing not perhaps quite so bad as in Germany and France but there is not much to choose between them.

The conclusions reached by those who are studying these problems is that not fewer than two-fifths of these suicides are attributable to despondency. But does "the new theology," or "the modern method," or "modern unbelief" suggest any relief for this suicidal despondency, or offer such restraints as are found in primitive Christianity? And, on the other hand, does not modernism point the way to suicide as an escape from despondency?

When for instance the thought takes possession of a woman's mind that her frequent headaches, or some other ills are not to find relief but are to gain in frequency and severity, do the modern methods hasten to her side with any word of consolation and encouragement?

When business men "having no hope and without God in the world," lose their fortunes and see no prospects of regaining them, is there anything in the "modern methods" that can stay the hand when reaching for rope, pistol or poison?

Or when the pressure of life's burdens are severe, or when men believe that death surely ends all, and when the heavens are felt to be astronomical and not the home of God's people, then, why should not the modern method not only excuse but commend self destruction? And is this not the very thing it has done?

Robert Ingersoll's view of suicide seems to be on the gain that if a man chooses to kill himself it is nobody's business but his own.

A written statement of a public man, Colonel William L. DeLancy, just before committing suicide is to the point: "During the past two years I have moralized, contemplated and fully determined upon this course. I do this in a perfectly sane and sober moment. Without knowledge or thought of where I am going, I had not thought of this world before I came into it and I have no idea of the next. I believe in neither transmigration, transsubstantiation, nor transfiguration. I am not altogether unorthodox. I believe in a creation and a creator but who he is, what he is, or where he is I know not and I don't believe anybody else does."

What rational criticism as to the outcome of this no-faith in God and the future, have the modern methods to offer?

Should an ape well on in years, suffering from infirmity and pain, commit suicide, there would be favorable comment upon the wisdom of such an ape and upon what he had done. But if man is the child, or grandchild of an ape, or a brother, or cousin, as some scientists contend and if he is no more immortal than the ape, why may not he also be commended for doing what is approved in the ape—hang himself by the neck to the limb of a forest tree, throw himself into a pit or into the sea, and go back to dust and nothingness from whence he came?

Dr. Moulton, Bishop of Durham, in a recent article entitled the "Decrease of National Courage," (see *Standard*, London) after noting the fact that the phenomenon of suicide is "notorious" thus states the matter: "It is no violation of friendliness to say, and to say with decision, that in well nigh every conceivable case of suicide, where it is not due to manifest mental disorder, it means a tremendous lapse of courage. The dreadful act may be resolute enough taken by itself. But there is always an alternative which would be the braver course, namely, to confront one's misfortunes in the spirit of the soldier who will not quit the post until his commander bids him go; that would be the immeasurably braver thing to do. In this light, if these deplorable casualties are getting more common upon the battlefield of modern existence, they mean that the nobler sort of courage in face of life is getting rare, is waning and dying down. The fact, if such it is, is one of grave and formidable importance, a symptom of the far-reaching processes of degeneration in common character. It calls upon all men who, loving their country and their fellows, are morally in earnest, to ask, why it is so and what in view of it, can be done?"

The question of the Bishop, What can be done? is well asked. But what restoration is there for national courage or any other courage when theories are adopted that dismiss God from the universe, destroy all hope of a future life and plunge the soul into midnight darkness?

In an article in the *Civita Cattolica* (Rome) the writer sets out to discover the cause of this mania for self-destruction and states his opinion very plainly, basing it on the maxim, "From the destruction of religion, originates the religion of destruction."

The simple fact is that suicide is the awful outcome of mental and social conditions from beneath which all religious support has been taken away.

The scientist and traveler Dr. Kuhn, after his conversion to Christianity, speaking at public meeting in Philadelphia, gave this as his experience while attending the lectures of Professor Haeckel in Jena.

"If I were to attempt to describe to you the utter sense of loneliness, distress and blackness in my life during those years of unbelief, I could convey nothing to adequately express the situation in which I found myself. Perhaps I shall best illustrate the position when I tell you that three of my friends who came under the influence of Haeckel's book (*The Riddle of the Universe*) committed suicide."

A French writer, Masaryk, in a book entitled "*The Suicide*" makes these suggestive statements: "The modern tendency to suicide has its true cause in the religious decadence of our times. From this fact we may judge of the importance of religion as an element in the life of humanity. A conception of the world which is based on religion renders every condition of life supportable, even the lot of Job. The want of religion renders life insupportable on even the slightest reverse."

It should be said, however, in passing that while the great majority of those who resort to self destruction to end their troubles and also the majority of those who do not fear to sin have not in all probability read Coupt, Darwin, Spencer Haeckel, Driver, Cheyne, and the others, yet it is the teachings of these men, pervading the atmosphere, and in one form or another repeated in magazine and newspaper articles, in university halls by professors, on the platform by lecturers, socialistic and other popular leaders and now and then in the pulpit by clergymen, that like a pestilence has pervaded and sickened society.

"The great danger to our faith today, says a writer on this subject, comes from the force with which that current of contagious unbelief swings us round and threatens to make some of us drag our anchors and drift, and strike, and go to pieces on the sands."

And it may not be wide of the mark to say that in civilized lands there is only a small proportion of the people that sometime during the last ten years has not felt in one way or another, in a larger or smaller degree, the sickening influences of this modern contagion.

Professor Otto Koenig is unquestionably correct when speaking of the influence of existing unbelief he treats the matter thus:

"For every one man who is led by the sheer force of his reason to yield to the intellectual grounds on which modern unbelief reposes, there are twenty who simply catch the infection in the atmosphere. They find that their early convictions have evaporated, they know not how; only that once the fleece was wet with dew, and now it is dry. Unbelief has a contagious energy wholly independent of reason, and affects multitudes who know nothing of its grounds, as the iceberg chills the summer air for miles, and makes the sailors shiver before they see its cold glistening outlines."

Dr. J. C. Holman, one of the ablest lawyers in Canada in a recent public address in Montreal speaks in a similar vein: "The great mass of toilers read the headlines which the newspapers give to the objections to the Bible. Few of these have any opportunity for reading books that have been written in answer to these objections, but these toilers get the impression and retain it that in some way, or somehow, or to some extent, the Bible has been discredited."

In this state of mind trouble assumes an exaggerated magnitude and the hand cowardly takes the pistol from the drawer, and poison from the shelf. But that this condition of mind is most unfortunate for the people at large, no one would venture to question. Without Bible Christianity there is for the mass of people no chart, no compass and no light. An eminent physician, a disciple of Professor Haeckel and a thorough going atheist, said to us a few months ago, "Oh, yes, the mass of the people need religion; they will go to the devil without it." But if this physician had been less of a religious critic and more of a philosopher he would have said, there must be something of truth in a system of religion that makes people better and safer to live with and helps them in their despondency so that life may be endured rather than the taking of it by suicide.

—L. T. T.

Paul's Thorn in the Flesh



THE Apostle Paul, in his second letter to the Corinthians, twelfth chapter, speaks of "a thorn in the flesh." While he did not say what it was, yet we gather from his statements that it was given him lest he should be too much exalted by certain remarkable revelations; that Satan used it as an occasion of tantalizing assaults; that it was something the Apostle thought could be removed by prayer; that it remained though he prayed three times for its removal, and though it was a source of annoyance and mortification, yet grace was given in such measure that it became a source of rejoicing by reason of "the power of Christ" that rested upon him.

What the thorn was has been first and last the subject of much discussion and speculation, though, perhaps, what the thing was is of immensely less importance than the fact that a saint of God could be thus afflicted; that his prayer was unanswered and that such grace was given that the thorn proved to be a greater blessing than would have been its removal.

Still what the thorn was has been of sufficient interest to awaken no little discussion among Bible students and commentators.

We will not take the reader's time to enumerate the half dozen or more theories that have been advanced but confine our reasoning to a conclusion reached by Dr. Brown, a Scotch doctor of medicine. And we adopt his view, which is that the thorn was defective vision, because it seems to us more reasonable than any other theory that has been advanced, and more especially because the conclusion is reached by what is termed the scientific method, that is, by stating facts and then from them making an induction. We are indebted to the doctor for the main thought, though not for the working out of all the details.

In the Acts of the Apostles, ninth chapter, verses eight and nine, we are told that while the Apostle was on a journey to Damascus a sudden light from heaven struck him blind and felled him to the earth. After this he was led by those who were with him into Damascus. He remained blind for three days. There was a partial recovery of sight under the ministration of Ananias of Damascus. Scales as it were, fell from his eyes. That a damage to the optic nerve was probable and that a perfect cure was not effected appear, for reasons that follow, is also highly probable.

Twenty years after this journey to Damascus Paul's eyesight was still defective. This is evident from what took place at a meeting of a Jewish Council, recorded in Acts 23:1-5. We read that Paul "earnestly beholding" or better "fixed his eyes" upon the Council as one having defective sight would naturally do. He then began his argument. The High Priest was offended at what he was saying and commanded those that stood by to smite Paul. The Apostle replied that God would smite him and applied to him the epithet "whited wall."

When Paul was reminded that he was speaking to the High Priest he replied that he did not know that he was the High Priest. Now it is to be borne in mind that all these transactions took place in the day time; that the distance between the two men was not far and that the dress of the High Priest was distinctive. There seemingly could have been no mistaking that official except in case of one whose sight was impaired.

Again in the letter to the Galatians, two years later, fourth chapter and thirteenth verse, Paul speaks of an "infirmity of the flesh" and then in almost the same breath he says, "I bear you record that if it had been possible you would have plucked out your eyes and have given them to me." The two statements taken together strongly suggest that the "infirmity of the flesh" of which he speaks, was defective eyes and that his devoted friends would gladly have exchanged their good eyes for his poor ones.

In the sixth chapter, eleventh verse of the same epistle the Apostle speaks thus: "Ye see how large a letter I have written unto you with my own hands." This epistle for one who had no infirmity could not possibly be called a long one. But for a man partially blind, the language would be both suggestive and appropriate

It should also be borne in mind that Paul was the only one of the Apostles who found it necessary to employ the services of an amanuensis.

There is another fact that by itself might be indifferent but taken in connection with the facts already before us is entitled to a place in the argument. It is this, that while John makes use of the word stumble or stumbled but three times, and Peter only twice, and while Matthew, Mark, Luke, James and Jude do not use the word at all, the Apostle Paul employs it as a figure of speech nine times, which suggests that he was quite familiar with the experience of stumbling.

Again if Paul's infirmity was defective vision it could well become "the messenger of Satan" to buffet, taunt or assault him. That is, it would be like Satan to try to impress upon the Apostle's mind that he, a half blind disciple, was no fit person to publish the Gospel of Christ to the gentile world; that a perfectly well person was needful for such service; that if God wanted him for such a special and splendid mission he would first cure the blindness in answer to his earnest prayer. But not having done this was clear evidence that his efforts would better be expended in other ways. He would better return to the trade he had learned in his boyhood—that of tent-making, an occupation that a blind man could work at without much inconvenience. But had these buffetings and temptations of Satan prevailed, what an irreparable misfortune would have befallen the world!

The conclusion, therefore, would seem to be this: that Paul had an infirmity, and the induction from the facts before us is the one suggested by Dr. Brown, that Paul's infirmity or thorn in the flesh was defective eyesight, and that a cure was not effected in order that the infirmity might be a constant reminder of the most thrilling and momentous event in the eventful life of this greatest of the Apostles.

At all events, on scientific grounds this conclusion should be adopted until evidence is presented that leads to some other.—L. T. T.

A Correction

"In the new newspaper organ of the Baptist denomination, *The Baptist*, of March 6, 1920, p. 206, is an article on, 'The True Ritual of Religion,' to which the initials E. M. P. are appended. Here are the first two sentences: 'There is no word in the New Testament for religion. There are words for reverence and for worship, but none for religion.' Is E. M. P. correct?"

In the New Testament the Greek noun *thrēskeia* is used four times, three times translated "religion," Acts 26:5, James 1:26, 27, and once "worshipping" Col. 2:18. Besides, the Greek adjective *thrēskos* is used once, and is translated "religious," James 1:26.—W. H. B.

* * *

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